

WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Fifty-Seventh Meeting

Geneva, Switzerland

13 – 20 February 2008





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Geneva, Switzerland

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World Council of Churches

150 route de Ferney

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1 PRAYER AND BIBLE STUDY

1.1 Interconfessional common prayer

The central committee gathered for prayer each morning during its meetings. The prayers recalled the lasting impact of each of the nine assemblies of the World Council of Churches.

13 February: remembering the Amsterdam Assembly and its famous promise “we intend to stay together”, with a message from Bishop Sally Dyck (United Methodist Church, USA) on “The power of One in Christ Jesus, One with each other and One in ministry to all the world.”

14 February: remembering the Evanston Assembly, which declared “To stay together is not enough. We must go forward.”

15 February: remembering the New Delhi Assembly, which vowed to build “one fully committed fellowship, holding the one apostolic faith, preaching the one gospel, breaking the one bread, joining in common prayer and having a corporate life reaching out in witness and service to all.”

16 February: prayers were held in the various committees, as they continued their work.

17 February: prayers were held in St Pierre Cathedral in the old city of Geneva, remembering the Nairobi Assembly, which promised to take the lead in establishing “a just, participatory and sustainable society.”

18 February: remembering the Vancouver Assembly, which pledged to join in “Christian resistance to the demonic powers of death in racism, caste oppression, economic exploitation, militarism, violations of human rights and the misuse of science and technology.” The prayers were led by the staff and officers of the World Student Christian Federation.

19 February: remembering the Canberra Assembly, which realized that “repentance must begin with ourselves” and admitted that “we have become aware of our own failures in understanding, sensitivity and love.”

20 February: remembering the Harare Assembly, which committed to “journey together as a people of prayer.”

The meeting closed on 20 February with prayer and commitment to go forth in the light of the triune God.

1.2 Bible Study

1.2.1 Friday 15 February 2008

The Bible study session on 15 February was due to be given by Rev. Dr Lukas Vischer. However, due to illness, Dr Vischer was unable to be present, and the study on overcoming violence was given by Rev. Dr Fernando Enns, who used Luke 2 to reflect on

the theme of the 2011 International Ecumenical Peace Convocation – “Glory to God – and Peace on Earth.”

1.2.2 Monday 18 February 2008

The Bible study session on 18 February was given by several young people from Belarus and Iraq, using texts from Joel 2:28-29 and I Timothy 4:11-16, and reflecting on the role of youth in the church today.

1.2.3 Tuesday 19 February 2008

The Bible study session on 19 February was given by Rev. Dr Ofelia Ortega, using I Corinthians 12:4, 8-13 from which to discuss the work of the Holy Spirit in bringing a diversity of charisms or spiritual gifts for the sake of the unity of the Christian community.

1.3 Totem Pole Ceremony

On Sunday 17 February 2008, the central committee gathered at Bossey for an event honouring the gift of a totem pole to the council in 1983, and laying it to rest in the ground.

Rev. Carmen Lansdowne, central committee member from the United Church of Canada, and member of the Heiltsuk First Nation, gave leadership to the programme. Students from the Ecumenical Institute told the story of this totem pole, and Dr S.W.A. Gunn remembered the ceremony receiving the totem to Bossey in 1984.

The 15 meter high totem pole was offered to the World Council of Churches as a gift from the WCC's Canadian member churches and the country's First Nations. It stood at the site of the sixth Assembly in Vancouver before being erected on the grounds of the Ecumenical Institute at Bossey. In the aboriginal tradition, totem poles are intended to decompose back into the earth over time. Out of respect for that tradition, the council's totem will remain lying near the library to complete its cycle of creation and make the soil fertile for the future growth of new life.

1.4 Service at St Pierre Cathedral

On Sunday 17 February 2008, the central committee gathered in St Pierre Cathedral, in the old city of Geneva, for a service in celebration of the 60th anniversary of the World Council of Churches. His All Holiness Bartholomew, Ecumenical Patriarch, delivered a message in which he traced the major ecumenical themes and events of the last 100 years.

Rooted in Paul's admonition in I Corinthians 1:10 that believers should be united in the same mind and the same purpose, the modern ecumenical movement received its impetus in the 1920s, took institutional form in the 1940s, and defined its ecclesiological identity in 1950. What followed were 30 years of prosperity and productivity for the World Council of Churches, in which the two distinct trends of ecumenical work – doctrinal unity and Christian action – were held together in a creative balance. While the last 20 years have seen some turbulent differences within the ecumenical family, H.A.H. Bartholomew characterized these as healthy opportunities for fruitful dialogue. He pointed

to significant contemporary developments, including the new importance of young adult participation, and the reconfiguration toward consistency, clarity and transparency in the ecumenical movement. The Ecumenical Patriarch concluded by raising pointed questions for the future of the council and its place in the life of the churches. He urged us to seize the concept of “ecumenical space” and challenged us to move from “community” to “communion.”

1.5 Memoriam

Individuals close to the life of the World Council of Churches who had died since the last meeting of the central committee were remembered in prayer on Wednesday 13 February 2008.

Dr Johannes Aagaard was known as the originator of modern missiology in Denmark and died on 23 March 2007 at age 78. He worked for the missionary organizations Dialogcenteret (Dialogue Centre) and founded the Dialogue Centre International. He gained international recognition and respect not only for his research on new religious movements but also for his contributions to missiological studies and the ecumenical movement. He was a member of Faith and Order as well as on the board of the Theological Education Fund. He was co-founder and chair of the Nordic Network for Missiology and Ecumenical Studies (NIME) and president of the International Association for Mission Studies (IAMS).

Rev. André Appel, general secretary of the Lutheran World Federation from 1965 to 1974, died on All Saints’ Day, 1 November 2007. Having studied theology at Leipzig, Tübingen and Strasbourg, Appel was ordained a pastor of the Church of the Augsburg Confession of Alsace and Lorraine. He served as a university faculty member and chaplain in the United States and France. Following his departure from the LWF in 1974, he became president of the Church of the Augsburg Confession in Alsace and Lorraine until his retirement in 1987.

Rev. Robert Bilheimer died on 17 December 2006 at age 89. Well before joining the staff of the WCC in 1948, Robert Bilheimer had become a proven leader in local churches, the Student Christian Movement at Yale and the post-war Interseminary Movement. He also served congregations as a Presbyterian pastor, the US national council of churches as a coordinator of international affairs and the academic community as the visionary director of Minnesota’s Collegeville Institute for Ecumenical and Cultural Research. Contracted to arrange a visitors’ programme at the first Assembly in Amsterdam, his insight and competence quickly established him as the key administrator of the first three WCC assemblies and all meetings of mid-level governing committees through the council’s initial fifteen years. Robert Bilheimer also lives in memory as a supporter of the American civil rights movement, a courageous opponent of the war in Vietnam and an early advocate of anti-apartheid activism within the churches. As associate general secretary of the WCC, he organized and convened the historic Cottesloe Consultation of 1960 that would confront Christians everywhere with the intrinsically heretical nature of apartheid.

Mrs Moya Kathleen Touzel Burton, former WCC director of human resources, died on 19 January 2007 in Geneva. She ran the human resources department in the late 1960s and early 1970s.

Bishop George F. Castro was the tenth general superintendent of the Iglesia Evangelica Metodista en las Islas Filipinas (IEMELIF). He died on 4 January 2008 just shy of his 72nd birthday. Bishop Castro served as chair or board member of various Christian organizations like the National Council of Churches in the Philippines, Philippine Bible Society, Christian Growth Ministries, Philippine Challenge, Youth for Christ–Philippines and many others. He endeavoured with untiring zeal to promote ecumenism both locally and internationally and became an active participant in promoting the work and ministry of the World Methodist Council, the World Council of Churches and the Christian Conference of Asia.

His Beatitude Christodoulos, Archbishop of Athens and All Greece died on 28 January 2008, aged 69. During his almost 10 years as head of the (Orthodox) Church of Greece, he received Pope John Paul II for an historic visit and was the first primate of his church to pay an official visit to the WCC in Geneva. He faithfully served the people in Greece and the worldwide Orthodox Church, while encouraging all Christian efforts and initiatives fostering unity and common witness in our world.

Metropolitan Chrysostomos of Ephesus, an outstanding leader and a pioneer in inter-Christian dialogue and in the articulation of an authentic and creative Orthodox contribution to the ecumenical movement, died on 13 October 2007. He was a member of the Commission on Faith and Order, a vice-moderator of the central committee (1983-1991) and one of the council's presidents (1998-2006). In the area of bilateral dialogues, he contributed to the inauguration of the dialogue with the Reformed churches, and to the ground-breaking theological agreements with the Oriental Orthodox churches. Metropolitan Chrysostomos was known not only for his theological gifts, but also for his profound familiarity with, and sensitivity to, pastoral concerns, including the impact of new developments in biotechnology, and the place of people with disabilities in society.

However, it is in the most recent period that Metropolitan Chrysostomos played his most essential role in the life of the World Council of Churches. As co-chairman of the Special Commission on Orthodox participation in the WCC, for the first time the long-standing concerns of the Orthodox churches were listened to and addressed, and a series of fundamental reforms were introduced in the WCC.

His Beatitude Chrysostomos I, Archbishop of Cyprus, passed away on 22 December 2007. A monk of the famous Monastery of Kykkos since 1940, he studied in Greece, Cyprus and Great Britain. He served the (Orthodox) Church of Cyprus from various positions, assisting and, later on, continuing the work of the late Archbishop Makarios. As Metropolitan of Paphos he played an active role in the inter-orthodox conciliar process and participated in several bilateral theological dialogues. Elected Archbishop of Cyprus in 1977, he supported the participation of the Church of Cyprus in the World Council of Churches, the Middle East Council of

Churches and the Conference of European Churches, hosting meetings and giving leadership to a range of ecumenical processes.

Bishop Pierre Duprey, under secretary for the Pontifical Council for Promoting Christian Unity (1963-1983) and then secretary (1983-1999), died on 13 May 2007 at the age of 75. Bishop Duprey was one of the forces behind the Joint Working Group between the Roman Catholic Church and the WCC, responsible for the creation of posts sponsored by the Pontifical Council for Promoting Christian Unity within the secretariat of the WCC's Commission on World Mission and Evangelism and the Bossey Ecumenical Institute as well as for the official presence of the PCPCU representatives within the CWME and the WCC's Commission on Ecumenical Formation.

Father Boulos Iskander was killed on 11 October 2007 in Mosul, Iraq. Fr Boulos was a priest of the Syrian Orthodox Church of Antioch.

Mr André Jacques, prominent French Protestant human rights activist, died 6 September 2006 at age 81. He was born Roman Catholic but became active in Protestant groups at the time of World War II and in the World Student Christian Federation. In 1968 he was called to direct an international student centre run by CIMADE, the French ecumenical organization working with refugees and migrant workers. He later ran its department for refugees before becoming the WCC secretary for migration in 1981. During the 1970s he was the WCC's emissary to the Latin America region which was going through a time of military rule. He was a tireless campaigner for the rights of refugees and migrants and was also president of the French section of Action by Christians Against Torture.

Rev. Wolfram Kistner, South African pastor and anti-apartheid activist, died on 4 December 2006 at age 83. Kistner was born the son of a German missionary in KwaZulu Natal, South Africa. He was one of the clearest voices articulating biblically and theologically why the struggle against apartheid was a duty of the Christian. He was a tireless champion for justice, equality and human dignity for all. Working as director of the Division of Justice and Reconciliation of the South African Council of Churches (SACC) from 1976 to 1988, he became the most prominent Lutheran theologian to condemn and de-legitimize the apartheid regime. He was a recipient of the Presidential Order of the Baobab in Silver in recognition of his contribution to the fight for justice, equality and democracy in South Africa.

Pasteur Sombepouire Kinda Lazare, founder and president of the Association of Evangelical Reformed Churches of Burkina Faso (AEERB) and member of the World Council of Churches' central committee, died on 25 June 2007 after a long illness. He was also a member of the general council of the All Africa Conference of Churches (AACC). He had a true passion for the proclamation of the gospel and a great love for the people of Burkina Faso.

Cardinal Jean-Marie Lustiger, Archbishop Emeritus of Paris (France) died on 5 August 2007. He was born of parents who were Polish Jews and his mother died at the Auschwitz concentration camp. He was baptized as a Christian in 1940, was

ordained to the priesthood in the Roman Catholic Church and eventually became Bishop of Orléans in 1979. He then succeeded Cardinal Marty in the Archdiocese of Paris. He also served as Ordinary for Eastern-Rite Faithful in France without ordinaries of their own. He was committed to the dialogue between peoples, religions and civilizations.

Ms Inger Aasa Marklund, member of the WCC central and executive committee, died in a tragic car accident on 28 November 2006. She was the international secretary for the Church of Sweden's diocese of Lulea. She was known to enhance and deepen any dialogue in which she was engaged, redirecting all present toward the source of our faith and work, Jesus Christ himself. She had been actively involved in WCC governing bodies and programmatic work since the WCC assembly in Harare, in 1998.

Rev. Prof. Jean Masamba Ma Mpolo, a giant in post-colonial African pastoral theology, died on 4 December 2006. He was WCC executive secretary for family education from 1978 to 1986. A prolific writer, many of his works were published by Editions Clé (Yaoundé). In his writings he reflected the post-colonial shift to rediscover and re-value traditional beliefs and practices and integrate these with the theories and practices received from the west. He was a member and co-founder of the International Council for Pastoral Care & Counselling.

Rev. Dr Milan Opocensky, a Protestant theologian from the Czech Republic who led the World Alliance of Reformed Churches during the decade that followed the collapse of communism in Eastern Europe, died on 31 January 2007 at age 75. He was the son of a Protestant pastor, and his mother was the first woman to study Protestant theology in Czechoslovakia. He was ordained into the Evangelical Church of Czech Brethren. From 1967 to 1973, Dr Opocensky worked in Geneva as a staff member of the World Student Christian Federation. In 1973, he became a professor of social ethics at the Comenius Faculty of Protestant Theology in Prague. In 1989, Opocensky returned to Geneva as general secretary of WARC, a post he held until March 2000.

Mr Connie Patijn was a former top level civil servant of the Ministry of Foreign Affairs in the Netherlands and a committed and politically realistic ecumenical friend. He died on 7 September 2007 at age 98. The Churches' Commission on International Affairs was close to his heart as was the "responsible society" debate in the 1970s. At the Amsterdam 1948 and Evanston 1954 assemblies he was co-chair of section III. He wrote many articles in the Ecumenical Review.

Abbé Pierre, French priest and founder of Emmaus, died on 22 January 2007. He was born in 1912 in Lyon and ordained to the priesthood in 1938. He was involved in the resistance during World War II and helped in organizing escapes for persecuted Jews during that time. After a brief stint in politics, he returned to caritative initiatives. In 1949 he created the Emmaus Community who gave their time to constructing provisional housing for the homeless. He launched a public appeal and has since then continued to run the community helping the homeless and those most vulnerable in society.

Bishop Alberto Ramento was brutally stabbed to death on 3 October 2006 at the age of 69. Bishop Ramento was the chairperson of the Supreme Council of Bishops in the Philippine Independent Church and had a courageous commitment to and defence of the poor and marginalized of his rural diocese. He was a soft-spoken kind person and a church leader who led a simple life. Being close to his people he was aware of and understood their sufferings, trials and tribulations. The position he took in defence of his congregation was not appreciated by those in power and he was frequently warned to change his ways. Before his untimely death, he was often subjected to death threats.

Ms Claire Randall, former general secretary of the National Council of the Churches of Christ in the USA died on 9 September 2007 at the age of 91. She contributed to spreading the gospel, campaigning for peace with justice and seeking the visible unity of the Church. Already known as a leader of Church Women United and a ruling elder of the United Presbyterian Church, she encouraged the national council to re-examine its mandate and vision – especially in the document “Foundations for Ecumenical Commitment” and the work of the NCC’s Faith and Order Commission. Claire Randall and the national council were in the forefront of opposition to apartheid regimes and their sponsors. She was also instrumental in supporting human rights as “dirty wars” raged in Latin America.

Rev. Edwin Robertson, died at age 95 on 3 November 2007. He was a Baptist minister, broadcaster, author, translator and editor, notably in making known the life and work of the German theologian Dietrich Bonhoeffer. From 1956 he spent six years in Geneva as study secretary of the United Bible Societies and consultant to the World Council of Churches and the International Missionary Council. He was executive director of the World Association of Christian Broadcasting, responsible for the mass-media training of students from around the world. The author of nearly 100 books, Robertson wrote biographies of John Wycliffe, Paul Schneider, Lord Tonypany, Chiara Lubich and Iginio Giordani.

Ms Letty Mandeville Russell, a long-time member of the WCC’s Faith and Order Commission and one of the most renowned women theologians in the world, died on 12 July 2007. She was one of the first women ordained in the United Presbyterian Church. She joined the Yale Divinity School in 1974 as an assistant professor of theology, rose to the rank of professor in 1985 and retired in 2001. She was a gifted and influential scholar and teacher and one of the pioneers of a generation of feminist theologians. She was the visionary behind the Doctor of Ministries in Feminist Theologies programme which she helped set up as a joint project between the WCC theological education programme and San Francisco Theological Seminary. A leader for many years in the ecumenical movement, Letty Russell remained active in ecumenical circles until her death, working for the World Council of Churches and the World YWCA.

Mrs Adelaide Tambo, widow of the late Oliver Tambo and a mother figure to anti-apartheid figures in exile, died on 31 January 2007. She was an effective leader of the African National Congress in her own right and a recipient of South Africa’s top

decoration – the Order of the Baobab in Gold – in 2002 for exceptional commitment to the struggles against apartheid and dedication to community service and nation building. Later she became an advocate for the rights of the elderly and the disabled.

Dr Mrs Renuka Mukerji Somasekhar, former Church of South India general secretary, died on 29 April 2007. She was also former president of the National Council of Churches in India, chairperson of India's Student Christian Movement and head of the Women's Christian College in Madras. She provided leadership to church and society in India and abroad. Her contributions in the field of higher education in the post independence era has been widely acclaimed and recognized.

His Beatitude Teoctist, Patriarch of the Romanian Orthodox Church died on 30 July 2007 at the age of 92. He was the beloved father of his people, a prominent Christian leader and a committed friend of the ecumenical movement. He served his church for more than 70 years as an ordained person, and for more than 20 years as Patriarch. Apart from his participation in and support of the work of the WCC, the Conference of European Churches and other international ecumenical organizations, he intensified ecumenical encounters at the local and national levels. The Romanian Orthodox Church, under Patriarch Teoctist's leadership, has continued to offer its undiminished support of and contribution to the modern ecumenical movement until the present day.

Dr George Vandervelde, an ecumenist widely known and respected in Canada, the United States and around the world, died on 19 January 2007 at age 67. He was a teacher of systematic theology at the Institute of Christian Studies as well as at Wycliffe College. Vandervelde was a member of the World Evangelical Alliance Theological Commission and the co-chair of the World Evangelical Alliance-Roman Catholic consultation. He was a member of the CWME and attended several Faith and Order meetings as an observer. A lifelong member of the Christian Reformed Church, he was for many years an active participant in the Canadian Council of Churches' Faith and Witness Commission, and the NCCCUSA's Faith and Order Commission. He was convenor of the World Evangelical Alliance's Ecumenical Issues Taskforce and secretary of the WEA's dialogue with the Vatican's Pontifical Council for Promoting Christian Unity.

Dr Carl Friedrich von Weizsäcker, a Protestant scientist and philosopher who became an energetic opponent of nuclear weapons died on 28 April 2007 at age 94. He gave decisive impetus to the Conciliar Process for Justice, Peace and the Integrity of Creation which brought churches and people together across the divisions of the cold war during the final two decades of the last century. Despite an early role in the development of the physics behind atomic armaments, in the 1950s he worked on the World Council of Churches' Commission on Christians and the Prevention of War in an Atomic Age. In this work he pointed to the intrinsic link between peace and justice. During the 1970s he built into this schema the concern for protecting creation, with the concept of creation as the living foundation for all life. His commitment to inter-religious dialogue became ever more important in recent years.

2 OPENING ACTIONS

2.1 Call to order

Rev. Dr Walter Altmann, Moderator of the World Council of Churches, called the meeting to order at 9:32 am on the 13th of February 2008, and opened the 57th meeting of the central committee of the World Council of Churches. He invited the members to pray with him for the guidance of the Holy Spirit through the deliberations ahead. He then remembered those in the ecumenical fellowship who have recently passed away, and congratulated various member churches on the election of new leadership.

2.2 Roll call

2.2.1 Reading of the roll

Rev. Dr Walter Altmann, Moderator, announced that the central committee was meeting in a decision session, and invited Rev. Dr Samuel Kobia, General Secretary of the World Council of Churches, to read the roll of those present (see appendix I). The moderator then declared that the central committee was properly seated in a quorum.

2.2.2 Seating of substitutes

The general secretary read the names of those proposed by their churches as substitutes for this meeting of the central committee. The seating of these members was approved by consensus.

2.2.3 Appointment of new members to the central committee

The general secretary read the names of new appointments to the central committee which had been made since the last meeting of the central committee:

Ms Margareta Grape (Church of Sweden) replacing Ms Inger Aasa Marklund, following her death

Bishop Dr Martin Schindehütte (Evangelische Kirche in Deutschland) replacing Bishop Rolf Koppe following his retirement

Ms Marloes Keller (Protestant Church in the Netherlands) replacing Rev. Wies Houweling following her resignation

The general secretary read the names of proposed new appointments to the central committee, replacing central committee members who had resigned or passed away. The appointment of these members was approved by consensus:

Mr Siôn Rhys Evans (Church of Wales) replacing Rev. Kathy Jones following her resignation

Rev. Lindsey Sanderson (United Reformed Church, UK) replacing Rev. Jill Thornton following her resignation

Rev. Dr Martin Hirzel (Swiss Protestant Church Federation) replacing Rev. Dr Christoph Stüchelberger following his resignation

Pasteur Léonard Tegwendé Kinda (Association des églises évangéliques réformées du Burkina Faso) replacing Rev. Kinda Lazare following his death

2.2.4 Apologies

The general secretary read the names of those sending apologies to this meeting.

2.2.5 Other participants

The general secretary welcomed the participation of moderators of commissions and consultative bodies, advisors from international ecumenical organizations, advisors from Christian world communions, advisors from regional ecumenical organizations, advisors from national councils of churches, advisors from specialized ministries, delegated observers, and other observers.

2.2.6 Stewards

The general secretary introduced the twenty-four young people from twenty-two countries who are serving as stewards for this meeting.

2.3 Adoption of agenda and timetable

Rev. Dr Walter Altmann invited Rev. Dr Samuel Kobia to present the proposed agenda and timetable for the meeting. The agenda and timetable were approved by consensus as distributed.

2.4 Minutes of previous meeting

Rev. Dr Walter Altmann invited Rev. Dr Samuel Kobia to present the minutes of the 56th meeting of the central committee (Aug/Sept 2006), which had been circulated to the members by post. He reported that no corrections had thus far been received. With no corrections coming from the floor, the minutes were approved by consensus as distributed.

2.5 Committees of the central committee

Rev. Dr Walter Altmann invited Rev. Dr Samuel Kobia to present the composition of committees which will be working during this meeting of the central committee, as proposed by the executive committee. Dr Kobia drew attention to the proposals for an ad hoc committee on communication and for a core group for the programme committee.

After some discussion, a slightly revised list was approved by consensus (see Appendix II).

2.6 Orientation to the functions of the governing bodies

The central committee met in hearing session. Rev. Gregor Henderson moderated an orientation for central committee participants. Dr Agnes Abuom offered an informative presentation on the roles and responsibilities of the various governing bodies of the council. She stressed the importance of continuing self-evaluation as we carry out the duties entrusted to us by the 9th Assembly. See Appendix III for a summary of the functions of governing bodies, as presented by Dr Abuom.

2.7 Orientation to the consensus procedures

The central committee met in hearing session. Mr Henderson invited Eden Grace, co-opted staff for the purpose of accompanying the consensus procedures, to refresh the mind of the central committee on the ethos and methodology of consensus decision-making. The text of her PowerPoint presentation is given in Appendix IV.

In discussion, central committee members appreciated the information presented by both Dr Abuom and Eden Grace, and asked for clarification on certain points. It was stressed that ongoing training and evaluation are important to the success of consensus.

3 NEW MEMBER CHURCHES

3.1 Confirmation of new member churches

The central committee met in a decision session. The general secretary presented the recommendations of the executive committee regarding new member churches. In light of a favourable consensus among the member churches, the central committee approved by consensus welcoming into the fellowship of the World Council of Churches member churches the Independent Presbyterian Church in Brazil and the Lao Evangelical Church.

3.2 Welcome

At a later session, the moderator welcomed representatives of the Independent Presbyterian Church in Brazil and the Lao Evangelical Church. He expressed his warm appreciation for their commitment to the ecumenical movement, and offered gifts on behalf of the central committee. The central committee shared in a festive welcome for these two newest member churches over the coffee break, enjoying a cake in celebration.

4 MODERATOR’S ADDRESS

4.1 Moderator’s Address

The central committee met in a hearing session as the moderator gave his address. In the context of this 60th anniversary year of the World Council of Churches, the moderator began by reminding the committee that the council exists not to *embody* the ecumenical movement but to *serve* the ecumenical movement. In this service, the council has always sought a holistic, integrated approach, giving due importance to each of the specific streams of unity, witness and service, all held together by a commitment to the *visibility* of the unity we seek. The moderator then traced the history of the World Council of Churches’ engagement with the call to Christian unity through some of the major events, decisions and documents from its early years up until the present time. He spoke candidly about the questions and criticisms that are levelled at the ecumenical movement today, and encouraged the member churches to see these questions as opportunities for self-

examination. He encouraged us to listen ever more deeply to what the Holy Spirit is saying to the churches, and to seek the spiritual gift of perseverance as demonstrated in Acts 2.

The moderator closed by reminding the committee that this will be only the second full session since its appointment, and that we are still in the initial stages of building our fellowship. He therefore asked the Holy Spirit to grant us, in all the decisions that lay ahead, the same spirit of fellowship which inspired the first Christians.

[Note: the full text of the moderator's address appears in *The Ecumenical Review*, vol. 60, no. 1-2, January-April 2008.]

4.2 Discussion

H.E. Metropolitan Prof. Dr Gennadios of Sassima expressed the appreciation of the central committee for the moderator's inspiring and challenging address, and reaffirmed the commitment from the Amsterdam Assembly of our intention to stay together. He then invited engagement in response to the moderator's address. After discussion in table groups, the following points were raised:

- in the face of growing polarization between so-called “liberal” and “traditional” moral teachings, and in light of the pressures of shallow “political correctness”, where is the Christian prophetic voice today?
- in a context in which secular attention is only directed to certain areas of the world when a crisis erupts, how can the ecumenical movement energize the churches for a coherent, positive engagement in issues of governance, elections and politics?
- as we reflect on our past, let us allow the moderator's “provocative questions” to lead us in a critical analysis of the present and the future.
- are we sometimes too content with the state of division between our churches? Do we really experience our lack of unity as a scandal? In addition to perseverance, we need enthusiasm and a willingness to move forward.
- appreciation for the moderator's recognition of the important contributions made by the Pentecostal churches.
- appreciation for the growing recognition over time of the role of the Holy Spirit in the search for Christian unity.
- yearning for a prophetic voice for the future, and a sense of urgency for the work of visible unity.
- desire that, as we shelter under the tree that was planted by those who came before us, that we also plant for future generations.
- challenge to define the critical issues of unity for today, not only in the churches but also in the social realm.

- grateful recognition of the shift from triumphalism to interfaith sensitivity in our approach to mission and evangelism.
- appreciation for the moderator's attempt to keep our history in view and to seek to see ourselves as we really are.

The moderator responded with deep appreciation for the comments, and reiterated that this historical review was driven by his personal sense of urgency for the future. He is particularly optimistic about the possibilities for unity around the doctrine and experience of the Holy Spirit.

5 REPORT OF THE GENERAL SECRETARY

5.1 Report of the General Secretary

The central committee met in a hearing session as Rev. Dr Samuel Kobia presented his report as general secretary. As he began, he noted that he had deviated from past practice by circulating a portion of the report in advance, to allow for deeper engagement during the central committee discussions. He then introduced his comments by grounding them in the living experience of the churches in their own places, as witnessed by him in his travels amongst us. He finds common themes, as well as unique experiences, and reminded us that the World Council of Churches is the place to share both our commonality and our uniqueness with each other.

After an extended discussion of the possible causes of the growth of Pentecostalism and fundamentalism, the general secretary challenged the dualism between “truth” and “unity” and urged the churches to keep these two in a creative tension. He also reminded us that “deepening the fellowship, broadening participation in the ecumenical movement and providing greater coherence are three dimensions which require keeping the balance between achievements of the past and the tasks of the future, between the fellowship that already exists in the WCC and the need to go beyond it in bringing together truly all churches...” We must never limit *koinonia* to ourselves, but must always go beyond ourselves, trusting in the mystery of God's presence in the other.

The general secretary then discussed three specific areas of work which require us to sustain these creative tensions of our ecumenical vocation: the Global Christian Forum, the formation of the ACT Alliance through a merger of ACT International and ACT Development, and the discussion on a new style of a WCC assembly that gives more space to Christian world communions (CWCs), regional ecumenical organizations and other ecumenical partners. He then concluded his report with a short update on the significant activities of each of the programme areas since the last central committee meeting.

[Note: the full text of the report of the general secretary appears in *The Ecumenical Review* vol. 60, no. 1-2, January-April 2008.]

5.2 Discussion

The moderator thanked the general secretary for his report, and invited discussion in response. After table group discussion, the following points were made and questions raised:

- clarification was sought concerning the organizational management of the council during the general secretary's extensive travels among the churches and regions.
- desire to highlight poverty and the situation in Darfur as two important subjects for our discernment and action together.
- deep appreciation for the way the general secretary has participated in the lives of the member churches through his travels, and for the unusual step of sharing the stories of these travels in his report to the central committee. Several speakers emphasized the importance of a visit from the general secretary at a time of joy or need in the church, country or region.
- desire to find a balance that allows us to open ourselves to new forms of ecclesiology without losing our prophetic loyalty to the kingdom of God in its justice.
- concern that the churches remain central actors in any future configuration of ACT Alliance. Another speaker affirmed the importance of integrating the streams of diaconal work.
- hope that Christians can engage constructively with the recent letter from 138 Muslim scholars on love as "A common word between us and you".
- appreciation for the presence of the ecumenical movement in accompanying churches in situations of conflict.
- need to continue exploring the roles of the various actors in the ecumenical movement, especially the relationship between member churches and specialized ministries as they relate to the programmatic work of the council.
- request for concern for situations of conflict that do not generate as much popular attention as Darfur.

The general secretary expressed his deep appreciation for the many positive comments, particularly in regard to his extensive travels among the churches.

6 PLENARY ON OVERCOMING VIOLENCE

Rev. Dr Fernando Enns, moderator of the Decade to Overcome Violence reference group, presided over a hearing session exploring the status of our ecumenical commitment to overcoming violence. Dr Enns introduced Dr Geiko Müller-Fahrenholz, who has been contracted by the World Council of Churches to coordinate development of an Ecumenical Declaration on Just Peace, as mandated by the Porto Alegre Assembly.

6.1 Reflections on violence against women and children

In a panel format, two central committee members shared reflections on violence against women and children. Rev. Dr Sharon Watkins, Christian Church (Disciples of Christ) in the United States of America, praised God who invites us to live right now as though the Kingdom of Heaven is at hand, a kingdom in which there is no crying or tears or pain. In this second half of the Decade, the churches are looking at what it means to “seek peace”, to be places of peace and hope. Yet, even though so many of our churches have policies against violence in place, women still fear to come forward – not yet trusting that even the church will be safe. We must continue to struggle to embody God’s vision of true shalom, where women and men work side-by-side for the glory of God.

Rev. Dr Moiserale Prince Dibeela, United Congregational Church of Southern Africa, spoke of the programme in South Africa to provide peer review and accountability for our commitment to the partnership of women and men in the church. Through team visits to local churches, they have become aware of the distorted cultural images of masculinity which harm men and boys, and prevent them from becoming full partners with women. They have found that biblical reflection on the nature of humanity, masculinity and femininity are foundational to overcoming violence against women and children.

6.2 What the churches are doing

In a panel format, three central committee members shared stories of how the Decade to Overcome Violence is finding expression in their own contexts. Bishop Dr Martin Schindehütte, Evangelische Kirche in Deutschland, shared how the DOV has provoked new approaches to peace work in Germany. The theme of overcoming violence has struck a resonant chord with the local churches, and there is much new energy and enthusiasm for the work. A newly-integrated approach brings together activists, academics and church leaders. A national youth volunteer service will engage 10,000 people per year in peace and development work. Outreach in the schools is tackling bullying and youth violence. The German churches have created new staff capacity for these initiatives, which they see as the local expression of our shared global commitment to overcoming violence.

Dr Nora Bayrakdarian-Kabakian, Armenian Apostolic Church (Holy See of Cilicia), spoke from the context of the Armenian community in the Middle East, victims of the first genocide of the 20th century. Their experience of cultural violence, as well as of civil war in Lebanon, has led them to a deep commitment to peace in all its dimensions. Currently, the church has initiated interfaith dialogue on peace, as their local contribution to the Decade to Overcome Violence.

Rev. Dr Bernice Powell Jackson, United Church of Christ, spoke about the US DOV committee and its commitment to enable the Living Letters delegation to visit the US, despite the absence of any World Council of Churches funding for Living Letters activities. She remarked that it was the DOV and the solidarity of our global ecumenical partners which inspired the US churches to be strong in their opposition to the war in Iraq, and that the DOV has engaged American Christians in ecumenism in a new and exciting way.

6.3 Convocation theme

Rev. Dr Enns shared with the central committee the theme for the International Ecumenical Peace Convocation – “Glory to God and Peace on Earth.” This theme was chosen because it links God and peace, making clear that God’s glory and God’s peace are inseparable. God’s peace transcends our concepts of peace by keeping our hearts and minds in Christ Jesus.

6.4 Discussion of presentations

The central committee engaged in table group and plenary discussion. There was widespread support and enthusiasm for the DOV in general, and the value of the Living Letters methodology in particular. Many issues were raised as significant in our continuing engagement with peace and alternatives to violence, including: economic oppression as a cause of violence, the need to strengthen our prophetic voice in light of ongoing wars in the world, the link between violence and HIV/AIDS, ongoing engagement with the “responsibility to protect”, strengthening our capacity to prevent violent conflict rather than simply respond to it, interfaith aspects of our peace work, and the importance of involving central committee members in any activity taking place in their country.

6.5 Convocation venue

Rev. Dr Walter Altmann announced that the central committee was now meeting in a decision session, for the purpose of choosing a venue for the IEPC. He invited Rev. Dr Enns to present the two short-listed sites for hosting the convocation in May 2011.

Dr Enns noted that the DOV Reference Group had thoroughly investigated a number of options for hosting the convocation, with an initial strong preference for a site in the Middle East. After consideration of many factors, the reference group now presents two options – Nairobi, Kenya and Kingston, Jamaica. The executive committee discussed these options, and forwarded them both to the central committee for a final decision.

Rev. Samuel Kabue, World Council of Churches staff, spoke on behalf of the Kenyan site. Rev. Dr Lesley George Anderson, Caribbean Council of Churches and Rev. Gary Harriot, Jamaica Council of Churches spoke on behalf of the Jamaican site. It was clear that both venues offered excellent infrastructure, a strong connection to the churches’ engagement with overcoming violence, and equivalent cost and travel considerations. It was noted that the Caribbean region had never before hosted a major ecumenical conference. After expressing regret that a Middle Eastern site was not possible, the central committee approved by consensus Kingston, Jamaica as the site for the International Ecumenical Peace Convocation.

7 FINANCE

7.1 First report of the finance committee

The central committee met in a hearing session. Dean Anders Gadegaard, moderator of the finance committee, presented his preliminary report to the central committee. He noted

that it has been the practice of the moderator of the finance committee to present an overview of WCC finances to the central committee before the finance committee begins its work. The report provides firstly an historical perspective; secondly, an assessment of the current financial situation; and finally, a view of the future financial perspectives and challenges for the council.

7.1.1 Financial report 2006

All members have received a copy of the 2006 financial report, which was audited, and authorized for issue by the officers on 31 May 2007. General reserves slightly exceeded central committee’s target at CHF 9.1 million (2005: CHF 6.3 million), and for the first time exceeded programme funds, which closed at CHF 5.9 million (2005: CHF 9.5 million). This represented a turning point in the structure of the council’s funds and reserves. With lower programme fund balances on which to rely, the council reaffirmed in its report to member churches the continued commitment to careful stewardship in planning and budgeting.

7.1.2 Preliminary results 2007

		2007 Unaudited CHF 000s	2007 Budget CHF 000s
Income	Membership and UDI	6,812	6,527
	Programme Contributions	27,817	26,382
	Investments & currency gains/(losses)	(99)	90
	Rentals, sales & misc. income	6,288	6,404
	Total income	40,818	39,403
Expenditure	Direct programme costs	6,696	6,416
	Staff costs	17,143	17,850
	All other programme costs & transfers	14,113	15,206
	Total costs and transfers	37,952	39,472
Surplus/(Deficit)		2,866	(69)
Increase/(Decrease) in Restricted Funds		662	(1,297)
Increase Unrestricted & Designated funds		2,204	1,228
Net Surplus/ (Deficit) for the year		2,866	(69)

The approved budget for 2007 was closely balanced, with a small net deficit of CHF 69,000, consisting of a planned decrease in programme funds of CHF 1.2 million, to be matched by a similar increase in unrestricted and designated funds. Although the general reserve target was slightly exceeded in 2006, a further increase in unrestricted and designated funds was required in 2007 to finance in part the renovation of the Ecumenical

Centre to meet fire security standards. In 2006, central committee approved that project, defining the capital expenditure limit as CHF 6.6 million over the five years to 2010, with CHF 4.6 million to be financed directly by the council.

The preliminary results for 2007 contrast favourably with budget, presenting an overall surplus of CHF 2.8 million. Although the preliminary results are not yet audited, and include some estimates at this stage, it is not expected that there will be significant changes to this result on finalization of the accounts.

There are three main variances which result in this overall surplus. Firstly, total income exceeded budget by CHF 1.4 million. One principal reason for increased programme contributions was the impact of the Swiss franc / Euro exchange rate. Euro contributions were budgeted at 1.54, while during the year, rates rose to 1.68, with a resultant favourable impact on actual contributions reported in Swiss francs at the rate prevailing on date of receipt, compared to budget.

The second variance resulting in the surplus is the fact that staff costs fell CHF 0.7 million under budget. This is principally because programme director positions reflected in the budget with expected recruitment dates in the first or second quarter were in fact not filled until later in the year, or actually at the year end. Finally, general programme costs totalled only CHF 14.1 million, compared with a budget of CHF 15.2 million. The under-expenditure in programmes was certainly in part the result of reduced capacity because recruitments were delayed. The trend affected all programmes, with the exception of communication.

At the end of 2007, programme funds closed at CHF 7 million, reporting an increase of over CHF 1 million from 2006, rather than the planned decrease. Subject to the requirement that reasons for delays in certain activities be explained to and accepted by funding partners, the increased programme balances brought forward to 2008 are an advantage to the financial situation for this year. Finally, the increase to unrestricted and designated funds for 2007 is reported at CHF 2.2 million, exceeding budget by CHF 1 million. The increase occurs principally as a direct result of under-expenditure in the programmes P1 *WCC and the Ecumenical Movement* and P5 *Education and Ecumenical Formation*, to which the unrestricted income was otherwise to be assigned.

7.1.3 Budget 2008

The finance committee will be asked to consider a revised budget for 2008 which takes account of some material developments since it was reviewed by executive committee in September last year.

As seen, the preliminary results for 2007 show considerably higher closing balances than were previously forecast; the confirmation of income allocations by funding partners during the last quarter of 2007 has had both positive and negative impacts on some programmes; the hiring of staff to fill positions shown as vacant in September has brought more clarity to the staff cost line.

The result of these major and some more minor changes has been to allow the attribution of an additional CHF 123,000 to the communication budget which follows the

recommendation of the September executive committee and favours implementation of the communication strategy which is also to be discussed during this central committee.

The revised 2008 budget continues to be supported by the use of CHF 600,000 of designated programme fund reserves. This remains a one-year-only contribution to facilitate the WCC's transition to its future financial position in which expenses must be covered by current year income.

7.1.4 Framework budget 2009

The finance committee will be asked to review the framework budget for both 2009 and 2010. This work has already begun earlier this week through a presentation of the draft figures, prepared by staff, firstly to the executive committee and then in more detail to the programme sub-committee of the executive committee. A further joint session between representatives of the finance committee and the members of the programme committee is scheduled to take place on Saturday morning to provide an opportunity to reach a common understanding about programme priorities and their budget implications.

A draft budget for 2009 will be presented for approval at the September 2008 executive committee meeting. In preparing for that, staff need our guidance concerning the prioritization of programme work.

To facilitate the discussions staff have prepared two framework scenarios for 2009.

The first scenario is conservative, arriving at a balanced result through reductions in costs in a number of selected projects. The second scenario introduces potential additional income and applies it to selected projects. Details of these planned uses of additional resources will be reviewed in the work of both the programme and finance committees. Both of the scenarios for 2009 include the intention to create a reserve for the International Ecumenical Peace Convocation, to be held in 2011, of at least CHF 570,000.

7.1.5 Framework budget 2010

Consideration will also be given to the framework budget for 2010. Staff have prepared a draft which shows additional spending in a number of areas of the council's work based on their understanding of priorities.

Given that WCC project spending needs to be carefully managed in relation to the financial resources available, our discussions should lead to consensus on the projects that will become the focus of staff work and fundraising.

7.1.6 Income strategy

In 2007 the WCC filled the vacant positions of directors and programme executives, and we can therefore expect that the activities planned and budgeted for 2008 will be carried out. Consequently, 2008 will see a depletion of many of the programme fund balances and a need to support future plans with new sources of income.

Some encouraging signs can be found in the potential new sources of income included in the second scenario for 2009 and in the anticipated recruitment of a fund development

officer for foundations, a position which is directly financed by one of the specialized ministries.

We will benefit during central committee from a discussion on shared experiences in fundraising. As member churches, it is an essential part of our commitment not only to pursue new financial support for the council's work, but also to participate actively in the fellowship through our membership contributions. Only 75% of active member churches have paid membership contributions for 2007, being CHF 6.6 million in income, and thus still short of the target of CHF 7 million. Review of the income strategy will be a highlight of the finance committee sessions, and will also focus on how we may work together to improve our membership contributions to the council. Our review needs to be active and constructive, as fundraising will become a key element in the ability of the WCC to accomplish its objectives for 2009 and beyond.

7.1.7 Governance

In its role of ensuring the good governance of the WCC, the finance committee will also be called upon to consider

- a project for the WCC to implement a documented internal controls process in compliance with new Swiss regulations that have come in to force in 2008
- investment policy
- a progress report on the revision of the staff rules and regulations.

7.2 Presentation of the income development strategy

Rev. Dr Walter Altmann announced that the central committee was meeting in a hearing session, and invited Dean Anders Gadegaard to introduce the session on income development. Dean Gadegaard asked Dr William Temu to draw attention to the new income development strategy (see Appendix V), which forms the background for this discussion. Dean Gadegaard then introduced panellists who spoke from their own context about experiences with income development.

Rev. Canon Nangula E. Kathindi spoke about the experience of the Namibia Council of Churches as it sought to shift from dependence on traditional northern partners toward local sustainability. The council developed relationships with new partners, very much facilitated by members of its executive committee. Canon Kathindi particularly noted the role at the local level of "mother's unions", whose enthusiasm for fundraising set an example for the whole church.

Mr John Taroanui Doom shared that Pacific Christians are traditionally generous toward their churches, in money, food for the pastors or time and labour. He noted that most Pacific churches are self-sufficient, and most pastors are given their livelihood by the local parish. There is a culture of giving and generosity in the context of celebration, and they are proud to be contributors to the World Council of Churches.

Rev. Carmen Lansdowne spoke from the perspective of her Indigenous world view, which sees the world as a place of abundance, and challenged the extent to which the dominant culture's paradigm of scarcity has influenced our own Christian community. She also

shared her experience of raising 5.5 million Canadian dollars for her seminary, mostly from very small gifts. She urged the World Council of Churches to embrace a spirit of abundance.

In discussion, members of the central committee appreciated both the strategy document and the panellists' testimonies, and shared further experiences from their contexts. It was noted that contextually-sensitive approaches, combined with strong communication, will help build the base of support among the member churches, and that foundation funding is very much dependent on the level of giving from the members.

The finance committee will consider the strategy document and bring recommendations.

7.3 Second report of the finance committee

7.3.1 Financial report 2006

The finance committee reviewed the financial report 2006, which had been approved for issue by the officers in May 2007 and received by the executive committee in September 2007. The results recorded an overall increase in unrestricted and designated funds of CHF 1.9 million, increasing general reserves to CHF 9.1 million. General reserves exceeded programme funds, marking a turning point in the financial structure of the WCC balance sheet.

7.3.2 Appointment of the auditors

Following the audit tender of 2004 KPMG were appointed as auditors for 2004 and the four years thereafter, subject to annual appointment in accordance with Rule VIII. Given that central committee did not meet in 2007, the executive committee appointed KPMG as auditors for 2007.

7.3.3 Appointment of audit committee member

In accordance with the audit committee mandate approved by executive committee in September 2007, new members of the audit committee are appointed by the finance committee. Rev. Carmen Lansdowne reported that the audit committee proposed the appointment of Mr Myles Stott, a British chartered accountant. This appointment followed upon the resignation of the former moderator of the audit committee, Mr James Pittendrigh. The finance committee approved the appointment of Mr Myles Stott.

7.3.4 KPMG report to management 2006

The finance committee reviewed a letter from KPMG to the moderator of the audit committee which states that a formal management report would not be issued for 2006 as the auditors did not identify any new significant issues and considered that actions had been or were being taken to resolve the issues raised in the previous year's report.

7.3.5 Internal control system project

A new legal requirement, effective 1 January 2008, requires that auditors examine whether an internal control system exists and take the control system into account when

planning and executing the audit. The new requirement takes effect for the financial statements 2008 for which audit opinion is expected to be issued in April 2009.

The WCC has existing internal controls and policies. Nevertheless, compliance with the new law will require a thorough review and documentation of processes and policies, in particular those governing the completeness and accuracy of the financial statements.

The finance committee discussed a document outlining the structure of a proposed project to ensure compliance with the new law identifying milestones to completion by December 2008. The moderator of the audit committee and the KPMG audit manager participated in the discussion. The KPMG manager confirmed that the auditors will monitor the project and emphasised the importance of identifying the most significant processes in the scoping phase of the project.

Upon recommendation of the finance committee, the central committee approved by consensus:

- to mandate a WCC internal control system project for which the project sponsors will be the moderator of the finance committee and the associate general secretary for FSA;
- to require that a progress report be prepared for the next executive committee meeting.

7.3.6 Preliminary financial results 2007

The preliminary financial results 2007 were presented to the committee showing an overall surplus of CHF 2.8 million. It is anticipated that general reserves will increase to CHF 10.3 million. The preliminary results indicate that programme funds increase by CHF 1.1 million to CHF 7.1 million during a year in which programme contributions exceeded budget and programme expenditure tended to be below the plan.

The moderator of the finance committee reported that he had reviewed the staff loans as at 31 December 2007. He advised the members of the finance committee that there were over 20 staff loans at that date. It was reaffirmed that it is important to ensure that reimbursement is required within six months.

Three issues were discussed in detail. Firstly, changes in both Swiss law and International Financial Reporting Standards in respect of pension funds would result in an adverse effect in the manner of reporting the potential liability of the WCC to the pension fund in its financial statements 2007. The finance committee heard that consultation is in progress with the auditors concerning the accounting policies to be applied for the 2007 financial statements.

Secondly, the executive committee had approved a budget for 2008 including the transfer of designated programme funds of CHF 600,000 to the assembly fund and CHF 600,000 to cover programme expenses. The finance committee considered a proposal to effect these transfers in the 2007 financial statements to reflect the decrease in unrestricted and designated funds and equivalent increase in restricted funds.

Finally, the committee discussed the fact that the provision for untaken vacation had increased by CHF 70,000 to CHF 530,000. This represents both an unnecessary application of unrestricted funds and an indicator of an unhealthy trend in the working patterns of staff.

Upon recommendation of the finance committee, the central committee approved by consensus:

- with reference to rule VIII.2.b.2, to delegate to the officers of the finance committee the responsibility of decision concerning the accounting policies to be applied for the presentation of the financial statements 2007;
- to approve the recording in 2007 of the transfers from the designated programme fund, originally approved for budget 2008 and as detailed above; and
- to require that the general secretary issue instructions to directors and managers of staff concerning the need to ensure that vacations are planned and taken, in the interests of both staff welfare and the productive accomplishment of our work.

7.3.7 Income strategy 2008-2010

The committee heard the report on the income strategy, which outlined five approaches. Firstly, the membership campaign would be intensified, calling on the further involvement of central committee members. The objectives would be to improve communication with churches, in order to build commitment and meet the CHF 7 million goal. In 2007, membership contributions were still short of this target, at CHF 6.6 million.

The second approach in the strategy is to continue to strengthen the relationships with the specialized ministries through the annual round table meeting, and a programme of visits to the funding partners. The third approach recognizes the need for a focused effort to strengthen the fundraising capacity of staff, and to work more closely with the communication team.

The fourth element of strategy is to work with foundations. Following the specific contribution of a specialized ministry, there will be a new staff position dedicated to this aspect of the work. A fundraising target of CHF 200,000 is to be achieved after the first full year of operation. The fifth strand of the strategy is the new focus on individual giving, which aims to increase the number of individuals participating from 400 to 1,000, raising the target to CHF 200,000 after the second year of operation.

The committee discussed the report. Amongst other issues the committee suggested that staff explore the possibility of using the services of an external consultant in leading certain initiatives in the strategy.

Upon recommendation of the finance committee, the central committee approved by consensus:

- to support the implementation of the income strategy;
- to emphasize the importance of the contribution to be made by the task team on membership income, formed by members of the finance committee, in making

contact with member churches on behalf of the central committee to discuss their financial commitment;

- to encourage members to volunteer their services, and to form an advisory group to consult with staff on matters of income development;
- to require that the income strategy document include targets and milestones for the expected outcomes in strengthening relationships with the specialized ministries.

7.3.8 Budget 2008

The budget for 2008 had been approved at the executive committee meeting in September 2007, with total income of CHF 38.9 million and total expenditure of CHF 40.75 million, and an increase in unrestricted funds of CHF 325,000. The executive committee had required that if there be any favourable financial evolution identified in relation to the budget 2008, this be reported to this meeting of finance committee, in order to consider a budget amendment in favour of communication.

In addition, staff had been requested to report on the funding for the Living Letters programme. Formerly, it had been required that this activity be conducted only if direct funding had been obtained.

The finance committee heard that revisions had been made to the budget 2008 to incorporate the impact of preliminary closing fund balances from 2007, and to take account of reallocations of programme contributions notified by funding partners since September 2007. When these and other factors were included in a re-worked budget, a favourable outcome was identified, resulting in the proposal to increase budgeted expenditure for communication by CHF 123,000.

Although there had been some small direct funding for Living Letters, it was now the case that the planned expenditure for the activity could be covered within the overall project contributions for DOV and the programme contributions for Public Witness, without any recourse to unrestricted income. The finance committee accepted that the Living Letters activity be funded in this way.

The revised budget, incorporating the increase in expenditure in favour of communication, includes CHF 39.51 million total income and total expenditure of CHF 42 million. The increase in unrestricted funds of CHF 325,000 is maintained.

Upon recommendation of the finance committee, the central committee approved by consensus:

- to approve the revised budget 2008;
- to require that a presentation on staff statistics, including evolution 2007-2009, be made to the next finance sub-committee meeting.

7.3.9 Framework budget 2009

Following review of a framework budget at the executive committee meeting in September 2007 which required the addition of CHF 2.9 million in income to cover a

projected expenditure of CHF 42 million, the executive committee required that at least two scenarios be prepared by staff for presentation to the central committee.

The finance committee reviewed two framework budget scenarios for 2009. The first maintains income at a similar level to that obtained in 2007 and proposes reductions in programme expenditure to CHF 39.22 million. The target increase in unrestricted funds is shown as CHF 300,000. The second scenario introduces some potential new income and proposes its allocation.

After review of the documentation the finance committee expressed concern with the method which had been applied to reduce costs in the framework. Rather than determining the priority activities and planning to postpone or close other activities, the approach would appear to have been that of trimming costs across many different activities. This does not seem to reflect the assembly directive “to do less and do it well”.

In general the finance committee was concerned to ensure that the prioritisation decisions would follow the recommendations of the assembly. In particular it was noted that a proposed reduction of CHF 194,000 in expenditure on the youth project was included in the framework.

The finance committee requested that the communication budget 2009 take account of an evaluation of ENI to be carried out as required by the executive committee.

Upon recommendation of the finance committee, the central committee approved by consensus:

- to require that the first, conservative, scenario should be used as a basis for developing the draft budget 2009. Additional expenditure should only be included if related income has been confirmed;
- to require that the finance committee core group meet with the programme committee core group to guide staff on the priorities to be taken into account in developing the draft budget 2009 to be presented to the executive committee in September 2008.

7.3.10 Framework budget 2010

The finance committee reviewed a presentation of programme direct and staff costs for 2010 based on the staff understanding of priorities and plans. Expenditure totalled CHF 40.33 million compared with CHF 39.06 million in the framework budget 2009, first scenario.

It was noted that there were increases of CHF 500,000 in the expenditure of the programme Justice, Diakonia and Responsibility for Creation and questioned whether this reflected correctly the priorities.

The reduced focus on diaconal work in the WCC was a cause for concern. In this respect, some members of the finance committee reported that they were following closely the continuing debate around the mandate of the new organization in formation, ACT Alliance.

It was discussed whether an annual central committee meeting was desirable. Staff were requested to investigate alternative possibilities for consideration at the next executive committee.

The finance committee received the framework budget and encouraged staff to work on its development for presentation at the next executive committee.

7.3.11 Capital expenditure planning

The committee heard a brief progress report on the Ecumenical Centre renovation project. The report confirmed that following the tender process, contracts signed to date to a value of CHF 5.6 million were all within budget. Remaining contracts to be attributed for a value of about CHF 1 million indicate that the project will be completed within the overall budget figure of CHF 6.6 million.

Work commenced in late 2007, slightly behind schedule following delays in obtaining the building permit and in the tender process. This is not expected to compromise the completion date in 2010.

The committee heard a brief report confirming that capital expenditure for 2007 totalled CHF 1.9 million, consisting principally of the ongoing project at the Ecumenical Centre, and the renovation of the villas at Bossey. Total expenditure was CHF 0.5 million under plan because of the delays in works at both sites.

The committee then reviewed the capital expenditure plan for 2008, which had been revised following approval at the last executive committee. The total planned expenditure for the year is CHF 4,151,000, including CHF 3.5 million for the Ecumenical Centre renovation. The capital expenditure plan limit is increased from CHF 3.6 million due to amounts carried forward from 2007.

The financing plan for capital expenditure for 2007-2011 was reviewed, confirming that general reserves would decline to CHF 8.8 million in 2009, reflecting the investment in the renovation project. Assuming an increase in unrestricted funds in budget 2010 of CHF 700,000, the general reserves should then recover to the target level of CHF 9.3 million.

The financing plan includes contracting loans of CHF 2 million for the renovation of the Ecumenical Centre, as previously approved. It was confirmed that reimbursement at the level of CHF 200,000 per year continues for the Bossey loans, which total CHF 6.9 million at 31 December 2007.

Upon recommendation of the finance committee, the central committee approved by consensus the capital expenditure limit of CHF 4,151,000 for 2008.

7.3.12 Update on the finances of the Bossey Ecumenical Institute

The finance committee reviewed a report summarizing the income and expenditure of the Bossey Institute from 2003 to 2007.

From 2003 to 2006, the Bossey Institute was a core programme of WCC. In 2007, the Bossey Institute became a project within the programme Education and Ecumenical Formation. From 2003 to 2006, the annual shortfall in overall funding for Bossey was

covered by an allocation of unrestricted income. From 2007, Bossey draws upon general programme contributions. The different structure does not allow for a ready comparability between 2003-2006 and the year 2007 as far as measuring any shortfall in funding is concerned.

Total income and expenditure in 2007 was approximately CHF 3.7 million. The total number of students per year averages 35. Guest house income totalled CHF 1.2 million in 2007, reduced from the previous year following the decision no longer to offer the Bossey facilities for wedding parties.

The update was reviewed and received.

7.3.13 The barn renovation project at the Bossey Ecumenical Institute

The committee reviewed an outline of the project to renovate the barn, converting it into a facility with a large meeting room for over 50 people, accommodation in the form of 20 rooms and three apartments. The project would allow larger groups to stay at the château. Such groups often have to be refused at present because only one large meeting room, the main lecture hall, is available, and it is difficult to offer use of that hall during term-time.

The project would be developed in an ecologically responsible manner. The Bossey Institute also hopes to develop a related ecological gardening project. Studies in eco-theology would be accompanied by practical gardening work. Green-label vegetables would be produced for the Institute.

The overall project cost is estimated at CHF 6 million. While fundraising would be undertaken, a preliminary financial plan suggested that the project would be self-financing, with income generated by guests being sufficient to cover running costs, depreciation and mortgage interest.

Upon recommendation of the finance committee, the central committee approved by consensus to request the staff leadership group:

- to identify the staff resources for the coordination of the project;
- to review and test the preliminary financial plans in detail;
- to take steps to acquire the necessary building permits; and
- to present the project plan for review and decision at the next executive committee.

7.3.14 Update on financial investments

As required by the investment policy, the finance committee reviewed the investment returns from each of the WCC's investment portfolios. It was confirmed that there have been no changes in investment guidelines since the finance committee last met. The general investment account holds CHF 9.3 million held in Swiss franc bonds and deposits, while the endowment fund investment account, totalling CHF 6.3 million is invested 60-70% in bonds and deposits with the balance invested in equities. CHF 0.8 million is invested in Oikocredit. The consolidated financial statements include CHF 2.9 million of

investments held by the Ecumenical Trust on behalf of WCC, and invested as decided by the board of trustees.

The finance committee reviewed the policy and procedures for monitoring investment management performance. The policy requires that an investment advisory group be formed, defines the conditions for membership, the frequency of meetings and the tasks of the group.

Upon recommendation of the finance committee, the central committee approved by consensus:

- to approve the policy and procedures for the monitoring investment management performance;
- to require that the investment policy, and in particular the ethical guidelines, be reviewed and submitted for approval at the next meeting of the executive committee.

7.3.15 60th anniversary fund campaign

Rev. Carmen Lansdowne expressed her disappointment that it had not been possible to launch a fundraising campaign marking the 60th anniversary of the WCC, as it had been proposed at the executive committee meeting in September. Due to lack of staff resources, preparatory work could not be accomplished in the time available.

It was noted that it would always be possible to identify another anniversary or occasion which could be marked by such a campaign.

Rev. Carmen Lansdowne confirmed that she was willing to offer her services in a voluntary and advisory capacity to support fundraising, and would be willing to lead an advisory group of central committee members.

7.3.16 Staff rules and regulations

The committee heard a brief report on the progress made in reviewing the staff rules and regulations. The project work had just begun, with initial focus on compliance with the Swiss law. It was confirmed that a report would be made to executive committee in September 2008.

7.3.17 Task team on membership contributions

Rev. Carmen Lansdowne reported that the task team on membership contributions had not yet been active, but would convene a meeting during the current central committee to determine its action plan for 2008.

8 PUBLIC ISSUES

8.1 Recent actions on public issues

The central committee met in a hearing session. The general secretary presented a brief report of recent actions on public issues, for information.

8.2 Proposed actions on public issues

The general secretary reported that the executive committee has proposed that the committee issue documents in five areas. He then reviewed procedures whereby committee members could propose additional topics for consideration.

Dr Agnes Abuom, moderator of the public issues committee, presented draft documents regarding "Global Warming and Climate Change" and "Democratic Electoral Processes". Members were invited to submit written suggestions for improvement of the documents to the moderator of the public issues committee prior to its first meeting.

8.3 First report of the public issues committee

Rev. Dr Walter Altmann announced that the central committee was meeting in its first session and invited Dr Agnes Abuom to present the recommendations of the public issues committee regarding topics for action at this meeting.

Dr Abuom reported that the public issues committee recommended preparation of the following:

- Minute on Climate Change
- Statement on Democratic Electoral Processes
- Statement on the Crisis in Kenya
- Statement on Pakistan
- Minute on the Humanitarian Situation in the Gaza Strip
- Statement on Cluster Munitions
- Statement on Ecological Debt
- Minute on Islam in Europe

Dr Abuom noted several other issues that had been submitted to the committee for consideration, and commented on ways in which these were already being addressed by the council.

Discussion ensued from the floor urging this central committee to consider specifically the situation of persecuted Christians. Members felt that churches in these situations needed our accompaniment and solidarity, but that any public statement should be undertaken with sensitivity to the potential for further endangering these vulnerable communities. Considering these factors, the central committee instructed the public issues committee to consider what might be possible at this time, and make a report back to the central committee.

The public issues committee was also reminded of its instruction from the council to

Second report of the public issues committee

Rev. Dr Margaretha M. Hendriks-Ririmasse, vice-moderator, announced that the central committee was meeting in a decision session, and invited Dr Agnes Abuom to present the second report of the public issues committee. Dr Abuom presented a series of proposed documents.

8.3.1 Minute on global warming and climate change

The central committee approved the following minute by consensus.

“Be stewards of God’s creation!”

Minute on global warming and climate change

“In the beginning God created the heavens and the earth...God saw all that he had made, and it was very good” (Genesis 1:1, 31, NIV)

The present minute builds on previous statements of the WCC, especially the statement on the 10th anniversary of the Kyoto Protocol, adopted by the WCC executive committee in September 2007.

1. The scriptures affirm that the “earth is the Lord’s and everything in it” (Psalm 26:1, NIV). In Genesis 1:28, God charges humanity to care for the earth by giving humanity “dominion” over it. The word “dominion” is most appropriately translated as “stewardship”, since humanity is not the master of the earth but steward to responsibly care for the integrity of creation. God wondrously and lovingly created a world with more than enough resources to sustain generations upon generations of human beings and other living creatures. But humanity is not always faithful in its stewardship. Mindless production and excessive consumption by individuals, corporations and countries have led to continuous desecration of creation, including global warming and other forms of climate change.
2. Indigenous peoples all over the world continue to live a respectful way of relating with the environment. The sacred nature of the whole creation is also reflected in different indigenous world-views. While looking at the impact of global warming and climate change, the indigenous peoples’ witness provides inspiration and encouragement.
3. Climate change, as the variation in the earth’s global climate or in regional climates over time, and its effects are being experienced already in many regions of the world. Global warming, i.e. the increase in the average temperature of the earth’s near-surface air and oceans, is one of the most evident aspects of climate change. The average temperature of the earth is rising. This creates the melting of ice sheets in Antarctica and Greenland, glaciers, permafrost in mountainous regions and the rising of the average sea level. Rising sea levels are already affecting some countries like Bangladesh in Asia and some islands, particularly in the Pacific. A water crisis brought on by severe droughts and unprecedented floods has resulted in a lack of access to safe drinking water and sanitation. Other effects of climate change are hurricanes, cyclones and typhoons, which are increasing in strength, causing loss of life and destruction of the environment and property. Further consequences of climate

change are described in the 2007 “Intergovernmental Panel on Climate Change (IPCC) Report”. Thus, human life and the whole of creation are suffering a new threat. Climate change raises ecological, social, economic, political and ethical issues, and demonstrates the brokenness of relationships between God, humankind and creation.

4. As stated by the “IPCC Report” and other studies, the situation needs urgent mitigation and adaptation measures in order to prevent further adverse consequences of rising temperatures. Mitigation (dealing with the causes) is a must for developed countries that will have to drastically reduce their carbon dioxide (CO₂) emissions. Adaptation (dealing with the impacts) is urgently needed by developing countries to be able to cope with the changes that are happening. Those who are and will increasingly be affected are the impoverished and vulnerable communities of the global South who are much more dependant on natural resources for their subsistence and do not have the means to adapt to the changes. Deforestation in Africa, Asia and Latin America; the increase in vector-borne diseases (like dengue or malaria) in the higher altitude areas of Africa as a result of the increase in temperature; the forced migration, displacement and resettlement of populations as a result of sea level rise, particularly in the Pacific; are some of the impacts that will continue to increase the pressure on poor and vulnerable communities.
5. To address the threats the world is facing because of climate change, action must be taken now. In December 2007, at the Conference of Parties to the UN Framework Convention on Climate Change (UNFCCC) in Bali, governments agreed on a road map for the negotiation of a new set of commitments under the UNFCCC and the Kyoto Protocol for the post-2012 period. Negotiations are to be concluded by the end of 2009. The United States is now the sole major emitter who has not ratified the Kyoto Protocol. If there is no profound change in life styles, development patterns and the pursuit of economic growth, humanity will not be able to meet the challenge. As the WCC delegation in Bali clearly stressed, “it is our conviction as members of faith communities that a ‘change of paradigm’ from one way of thinking to another is needed if we are to adequately respond to the challenge of climate change”.
6. Climate change is both an environmental issue and a matter of justice. Major green house gas (GHG) emitters have a historic responsibility to assume, to stop and to reverse the current trend. Developing countries, while looking for better conditions for their people, face a dilemma which should be confronted in looking for ways not to repeat the path that led to the present situation. The current unsustainable production and consumption patterns have caused tremendous negative effects in the environment and generated what has been called an ecological debt towards humanity and the earth. This ecological debt can be analyzed in relation to the financial debt. To reverse this trend it becomes crucial to look for technologies and practices both to mitigate and adapt, especially responding to the needs of vulnerable communities.
7. Churches and religious communities can take key leadership roles in addressing global warming and climate change concerns to individuals, communities and governments. The question we must pose is whether we can rise together to meet this

unprecedented opportunity. Churches and religious communities, for example, must find ways to challenge and motivate each other to measure our ecological and economic “footprints” and to follow through by making lasting changes in lifestyles and economic pursuits. Church members have to take responsibility for paying their share of the ecological debt that looms large in the years ahead. Christians should practice “life in all its fullness” (John 10:10) in the face of a modern materialism that has now been globalized. Steps such as these will be a testimony which could permeate societies and be a catalyst for much-needed change.

8. As the effects of global warming can lead to conflict between populations competing over resulted scarce resources, WCC member churches’ actions with regards to climate change should also be seen in relationship with the Decade to Overcome Violence and the lead-up to the International Ecumenical Peace Convocation, scheduled to take place in 2011. The theme of the convocation, “Glory to God and Peace on Earth”, highlights peace on earth, which should include peace with the earth as well as peace among human beings.
9. Many churches, ecumenical organizations and specialized ministries have already started to take action concerning climate change and global warming. The Ecumenical Patriarch has played a leadership role advocating for the care of creation, involving the scientific community, including its concerns in education curricula and calling, on 1 September 1989, to observe September 1st (the beginning of the liturgical year in the Orthodox Church) as creation day. This call was reiterated by the Third European Ecumenical Assembly, meeting in Romania in September 2007. Also in September 2007, the 9th Assembly of the Pacific Conference of Churches called on the churches in the Pacific to advocate for “a regional immigration policy giving citizens of countries most affected by climate change (...) rights to resettlement in other Pacific island nations”, and on the global ecumenical family to support this initiative. Forty years after the WCC Uppsala Assembly, the Church of Sweden is organizing in Uppsala an inter-religious summit on climate change in November 2008.

The central committee of the World Council of Churches, meeting in Geneva, Switzerland, 13-20 February 2008:

- A. ***Urgently calls*** the churches to strengthen their moral stand in relationship to global warming and climate change, recalling its adverse effects on poor and vulnerable communities in various parts of the world, and encourages the churches to reinforce their advocacy towards governments, NGOs, the scientific community and the business sector to intensify cooperation in response to global warming and climate change;
- B. ***Calls for*** a profound change in the relationship towards nature, economic policies, consumption, production and technological patterns. This change is based on the commitment of Christian communities and institutions, including the WCC, which should strengthen the work of the Ecumenical Centre Ecology Group to continue implementing ecological practices in the Ecumenical Centre in Geneva;

- C. **Encourages** member churches, specialized ministries and other ecumenical partners to:
- share and further develop creative ways of practicing ecologically respectful relationships within the human community and with the earth;
 - share knowledge and affordable technology that promote environmentally friendly lifestyles;
 - monitor the ecological footprints of individuals, parishes, corporations and states and take other steps to mitigate climate change and global warming;
- D. **Urges** member churches to observe through prayers and action a special time for creation, its care and stewardship, starting on September 1st every year, to advocate for the plight of people and communities of the Pacific, especially in the low lying atolls of Kiribati and Tuvalu, and to find specific ways to show our ecumenical solidarity with those most at risk;
- E. **Requests** theological schools, seminaries and academies to teach stewardship of all creation in order to deepen the ethical and theological understanding of the causes of global warming and climate change and of the sustainable lifestyle that is needed as a response;
- F. **Promotes** the exploration of inter-religious and inter-cultural avenues for cooperation and constructive response, such as the inter-religious summit planned by the Church of Sweden, ensuring a better stewardship of creation and a common witness through concrete actions.

8.3.2 Statement on democratic electoral processes

The central committee approved the following statement by consensus.

Statement on democratic electoral processes

*“The earth is the Lord’s and all that is in it; the world,
and those who live in it” (Psalm 24:1)*

*“Choose for each of your tribes individuals who are wise, discerning and reputable to be
your leaders” (Deuteronomy 1:13)*

1. Although the Bible offers no description of the definitive political system, it indicates that every system has both the potential for participation, and for the abuse of power. For Christians, the Hebrew prophetic traditions - as well as the Christian tradition - offer the reminder that people of faith must embrace the responsibility to be engaged in the civil political systems of which they are a part, but that they must also embrace the responsibility to advocate for justice, compassion and morality when those in authority abuse their power.
2. Christians faithfully function within many different political systems and are often called upon to play influential roles within those systems. In so doing, they fulfil their calling to be salt and light which both seasons and enlightens any system in which they have been placed.

3. One of the most significant developments in recent history is the increased use of democratic electoral processes. The United Nations' "Millennium Declaration" commits the nations of the world "to promote democracy and strengthen the rule of law, as well as respect for all internationally recognized human rights and fundamental freedoms". In it, world leaders commit "to work collectively for more inclusive political processes, allowing genuine participation by all citizens". Upon the occasion of the 60th Anniversary of the UN "Universal Declaration of Human Rights", adopted on 10 December 1948, it is important to recall this text in light of recent electoral processes in Kenya, Georgia, the Ukraine and Pakistan; and in anticipation of elections in Zimbabwe, Angola, Russia, Armenia, Italy, the United States and Fiji.
4. A critical look at electoral processes as a part of democratic governance is needed in order to safeguard a just, participatory and moral framework for the exercise of power in democratic systems. Though democracy has led to a greater degree of liberty and participation for individuals in their political systems, in some cases it has been misused in such a way that it has negated the rule of law, exacerbated corruption, and offered a political legitimization for the abuse of human rights. In addition, there is a growing tendency for certain economic, bureaucratic and media elites to exercise significant power without sufficient accountability to democratically elected authorities. It is the responsibility of the church to call attention to these abuses of power.
5. In democratic systems, elections serve as a way for people to confer legitimacy on a participatory democratic political system. In order to ensure that an election truly reflects the will of the people, attention should be paid to pre- and post- electoral mechanisms. Electoral monitoring on election days does not suffice. A number of recent situations reveal that serious compromises to electoral outcomes can occur, both during the preparation period preceding the elections and after the elections (for example, in cases where there is a dispute over the result and a recount). In addition, dubious election laws, limitations to the full participation of minority and economically disadvantaged candidates and parties, manipulation of voter registration processes and voting machines, biased media coverage of candidates, and manipulation on the part of opposition parties can affect outcomes. Effective monitoring of electoral processes should seek to analyze these factors, and to address any perceived manipulations in order to ensure the legitimacy of democratically elected governments.
6. In spite of these safeguards, it must be acknowledged that a democratically elected government does not guarantee the fulfilment of citizens' aspirations. Democracy cannot flourish in a context of fear, or in a situation lacking the institutions necessary for sustaining a democratically elected government. (See the central committee background document Contemporary Challenges to Africa, January 1994, which stated, "elections alone do not constitute democracy.... True participatory democracy... requires fundamental institutional change, authentic respect for individual and collective rights and freedoms, including economic rights".) Effective

public institutions, including an independent judiciary, an impartial police force, an accountable legislature, a responsible and effective public service, and a process for democratic evaluation and reform are necessary. The obligations of the international community are not limited to electoral monitoring, but rather to the encouragement of all of the necessary frameworks for the establishment of a truly participatory democracy.

7. Democratic assessments offer an important tool for the identification of democratic deficits. They can also provide valuable information, which can enable civil society to engage in public debate about the objectives of democratization and the needed reforms in any democratic system. Such assessments can help to establish and sustain accountable, effective and participatory democratic governments, which minimize potential abuses of power.
8. In addition, it must be acknowledged that - as in every political system - poverty and exclusion pose a major threat to full participation in the political life of a community, and to the proper functioning of society.
9. In recognition of the importance of legitimate electoral processes and democratic frameworks, the World Council of Churches, through its ecumenical electoral monitoring teams, has accompanied churches in several countries to ensure fairness and justice in electoral processes.
10. In all regions of the world we have seen evidence of the abuse of power, electoral irregularities, and examples of corruption, intimidation and electoral fraud. We believe that, in situations where people and societies have established democratic systems, that their governments should be based on the collaboration and participation of all citizens - regardless of race, ethnic background, economic status, different abilities, gender or religion.

Therefore, the central committee of the World Council of Churches, meeting in Geneva, Switzerland, 13-20 February 2008:

- A. **Urges** all countries to protect human rights and fundamental freedoms through the establishment of independent judiciaries, impartial police forces, accountable legislatures, and responsible public services;
- B. **Encourages** democratic countries to constantly monitor the electoral processes through which people can freely and fairly express their political will, and to establish necessary processes for democratic evaluation and reform;
- C. **Commends** the work of the UN and non-governmental institutions in various countries, that have provided electoral assistance and assessment, including voter education programmes, technical assistance and information concerning the conduct of elections, electoral monitoring and observation;
- D. **Requests** the UN and other regional and international institutions to continue to provide all necessary assistance in order to ensure the realization of just and participatory elections in democratically established states;

- E. *Appeals* to churches to be actively involved, where appropriate, in civil political engagement and education through awareness-building programmes for voters, and to participate in the monitoring and assessment of electoral processes in order to ensure fair, just and participatory democratic elections.

8.3.3 Statement on the crisis in Kenya and the churches' response

The central committee approved the following statement by consensus.

Statement on the crisis in Kenya and the churches' response

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets. (Matthew 22:36-40)

1. Kenya and its many communities are going through an extremely painful experience following heavily contested elections. Hundreds of people have been killed and thousands more have been wounded or maimed. Hundreds of thousands of citizens have been forced to flee from their homes. In the shadows of chaos, unknown numbers of women and girls have been subjected to sexual violence. People living with HIV and AIDS have been cut off from medical care. Uncounted homes and businesses have been looted and burned and many livelihoods destroyed.
2. Kenya's presidential elections of 27 December 2007 were followed by accusations and counter-accusations between the main opposition party and the ruling party about whether the ballot had been manipulated or sabotaged. The violence that followed shook a country that only weeks earlier was admired for a robust electoral contest and, five years ago, became a model for peaceful democratic change in Africa when its people insisted on the implementation of a multi-party political system.
3. Churches around the world have followed these events with concern and sorrow, with soul searching and prayer, with gifts of assistance and actions of solidarity, including the mediation efforts of the National Council of Churches of Kenya (NCC Kenya), Kenya's Inter-Religious Forum, the All Africa Conference of Churches (AACC) and the "Living Letters" delegation of the World Council of Churches in January 2008.
4. Signs of a turning-back from confrontation and violence now give cause for cautious hope. Standing as Kenya's neighbours in a global village, we thank God for the many peace-making efforts by churches and join with the sentiments expressed by the AACC: Speaking in the darkest hour of crisis, the Nairobi-based council called Kenya "the steward of Africa's collective hope" and said their host nation's "joys have become our joys and therefore its pains, our pains...The theology of the body of Christ urges us to be available for one another, not only for those who share at the common sacramental table, but for the world for which Christ died".
5. The disastrous aftermath of the elections should be understood within the broader social and historical context of Kenya. The root causes of the kind of violence that has raged for weeks can be traced to pre-independence and post-colonial political dispensations. The constitution crafted at the dawn of independence in 1963 should

have been understood as a transitional instrument. It did not deal sufficiently with critical issues such as land ownership and a bill of rights. Subsequent constitutional changes gave mixed signals or were inadequate: making Kenya a *de jure* single party state in 1982, reverting to multi-party democracy in 1991 and making a spirited but inconclusive attempt to write a new constitution prior to the recent elections. Another much-needed measure - electoral reform, including a truly independent electoral commission - is still pending, now at great cost.

6. The current constitution and certain government institutions appear to have been misused to meet partisan political interests rather than the interests and aspirations of ordinary Kenyans. A presidency that is predicated upon the politics of patronage, without institutionalized power-sharing, hardly inspires people's confidence that the public interest will be met. The perceived pattern is that gaining public office benefits the winner's community more than others in the constituency. The difficulty of gaining a seat or a tendency to hold onto power year after year only strengthens the popular conviction that this form of democracy is defective and must be repaired. Unless it is repaired, future presidential elections may be just as intractable as this one and potentially as dangerous to the nation. This need to build public trust in government is not unique to Kenya.
7. While the current conflict is a consequence of disputed presidential elections, the communities in conflict have long-standing and often unvoiced concerns dating back to independence, when many Kenyans felt that their communal expectations were not met. The independent government inherited colonial structures and then failed to address certain injustices and inequalities that divided the nation. Issues that affected many communities and various ethnic groups went unresolved. A negative colonial legacy grew into a post-colonial political problem. External factors also continued in new ways and old, influencing the political culture, shaping expectations of a growing population and driving key sectors of the national economy.
8. Churches of the WCC gave early notice of such trends in Africa in a statement on Unity and Human Rights in Africa Today by the WCC central committee in 1971, "The interference of rich and powerful foreign nations offers the most serious threat to the stability and development of African nations, and makes the solution of the existing problems of tribalism and internal dissidence more difficult". These political, social and economic forces, the committee said, "menace the aspirations of the African peoples for unity and for a human existence in full dignity and independence".

Sobered by the reality of inter-communal violence, seized of the need for churches to discern their role in times of deep crisis, and convinced of the capacity for societies to allocate power with accountability, the central committee of the World Council of Churches, meeting in Geneva, Switzerland, 13–20 February 2008:

- A. **Recognizes** that churches were among those implicated in the crisis and, as the NCC Kenya has stated, were "unable to effectively confront these issues" because of partisanship;

- B. ***Affirms*** church leaders and members who became advocates for peace and unity during Kenya's electoral crisis, and commends the same role to churches in comparable crises elsewhere;
- C. ***Urges*** that churches in countries facing related crises learn with the churches of Kenya about the need, for example, to issue joint calls to end violence, to do so as promptly as possible, to speak out consistently for the protection of human life, and to demonstrate the Christian commitment to peace by taking an active part in on-going processes of mediation, reconciliation and healing between the parties in conflict;
- D. ***Recommends*** that, when societies become deeply divided and where it is possible, member churches and councils of churches support platforms for dialogue among government, opposition and civil society leaders where they may hear alternative views, debate differences, agree to negotiate, and take steps to prevent, reduce and stop violence;
- E. ***Encourages*** churches to initiate and participate in efforts to build up interfaith collaboration and advocacy for peace and reconciliation, noting the work of the Inter-Religious Forum in Kenya;
- F. ***Affirms*** the need for church members and leaders to promote a culture of dialogue - in church, between churches and in society - where diverse groups are made welcome, where differences are addressed and where, as far as conscience permits, partisan political alignments are avoided and the common good prevails; ***further affirming*** the hope that relationships between churches may be bridges across divided communities and a safety net in times of crisis;
- G. ***Encourages*** churches to be actively involved in programmes of civic education and education for democracy, human rights and the dignity and equality of women and men, and to take part in programmes to monitor and follow-up electoral processes;
- H. ***Applauds*** the wider African and international community engagement in mediation and conflict resolution efforts, such as the work of the African Union and the counsel offered by distinguished African leaders; and ***encourages*** the provision of humanitarian assistance to people who are displaced or returning home, especially through Action by Churches Together.

8.3.4 Statement on the crisis in Pakistan

The central committee approved the following statement by consensus.

Statement on the crisis in Pakistan

1. The people of Pakistan are clamouring for political and social change. In spite of the fact that harassment and repression against people's movements have been intensified, we pray and hope that the people of Pakistan will be able to live in peace and harmony soon so that "they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid" (Micah 4:4).
2. Pakistan is once again passing through an ordeal in its sixty years of independent history. The current crisis in Pakistan revolves around an array of serious problems:

mounting violence; suicide attacks; bomb blasts; political repression; blatant violations of human rights; suppression of civil liberties; and the arrest and detention of lawyers, political activists, human rights activists, journalists, and trade unionists who stand for democracy and human rights. Resurgence of religious fundamentalism, the spreading of terror by extremists and cross-border terrorism are intensifying the unrest and ongoing turmoil in Pakistan.

3. Pakistan has been under the military dictatorship of President Pervez Musharraf since the then Prime Minister Nawas Sharief was ousted in October 1999. The current wave of political turmoil in the country started with the declaration of a state of emergency in November 2007 by President Musharraf. The situation is alarming as the nation faces an increase in suicide bombings and kidnappings affecting hundreds of civilians every week. The assassination of Benazir Bhutto on 27 December 2007, a leader who was committed to keeping the Federation of Pakistan together and stood against the military dictatorship, extremism and terrorism, deepened the crisis facing the country.
4. Rule of law is absent in the country. The legal justice system is paralyzed due to the lack of independence of the judiciary and dismissal of the chief justice and other judges. The country-wide judicial crisis has caused a major setback and paralysis of governance, which has in turn affected all areas of life. Arbitrary arrests, detentions and ill-treatment of lawyers; keeping judges and lawyers in continuous detention; and the use of force against protesting lawyers exemplify the fact that the present government has not been committed to resolving the judicial crisis. People's movements calling for reforms, especially the courageous movement of Pakistani lawyers and people, were able to overthrow the decision of the military ruler and restore the chief justice (who had been fired by the military ruler), achieving the upholding of constitutional values for a brief stint. However, the judiciary continues to remain vulnerable and powerless.
5. Even though President Musharraf opted out of his military position, his government continues to lose public support and legitimacy to remain in power. Despite his declining credibility and legitimacy to rule, the United States' administration continues its support of President Musharraf. Since 11 September 2001, the US military aid to Pakistan and the deepening US involvement in the country have been justified as part of the US "war on terror".
6. The Pakistani military has played an influential role in mainstream politics in Pakistan's history, with army generals ruling from 1958–1971, 1977–1988, and from 1999 onwards. The democratic process in Pakistan has been in peril while the army remains a central player in the politics. The outcome to date of the results of the elections held on 18 February is encouraging, and we very much hope this shows a return to democratic governance in Pakistan.
7. It is heartening that the churches and faith communities in Pakistan have come forward to respond to the deteriorating situation in the country and to condemn the violence, terrorism and all other forms of dehumanizing measures. We believe that human life is a gift of God and any action which threatens life is contrary to the noble

values to promote peace, love and forgiveness. All faith communities and civil society groups in Pakistan have a responsibility to their people to respond to the challenge posed by any forces that destroy God's gift of life.

The central committee of the World Council of Churches, meeting in Geneva from 13-20 February 2008, therefore:

- A. ***Reiterates*** the commitments of the churches to defend human rights, seek justice and promote peace;
- B. ***Expresses its solidarity*** with the suffering people of Pakistan, especially all those who are bereaved on the loss of their family members;
- C. ***Expresses its deep concern*** at the deteriorating situation which destroys peace and security and increases conflicts and violence in Pakistani society;
- D. ***Expresses its condolences*** to the Bhutto family and the people of Pakistan on the assassination of Mrs Benazir Bhutto;
- E. ***Welcomes*** the election recently concluded in Pakistan and encourages the strengthening and developing of democratic processes in the country;
- F. ***Urges*** the government of Pakistan to order an independent and impartial inquiry into the circumstances of Mrs Bhutto's death and to bring to justice all those responsible for the heinous crime;
- G. ***Calls*** for restoration of democracy, civil rights and rule of law in Pakistan, and urges the government of Pakistan to release all political prisoners and human rights activists;
- H. ***Calls*** on the incoming elected government of Pakistan to ensure the safety and security of all political leaders, human rights activists and minority religious communities in Pakistan;
- I. ***Calls*** on churches around the world to continue to pray for peace and reconciliation in Pakistan;
- J. ***Affirms strongly*** the interfaith initiatives by the Church of Pakistan to mobilize non-violent responses to acts of terrorism by building a culture of peace and interfaith harmony in the country;
- K. ***Assures*** the solidarity of the WCC to its member constituencies in Pakistan in their efforts to work on peace, reconciliation and communal harmony in the country.

8.3.5 Minute on the humanitarian situation in the Gaza Strip

The central committee approved the following minute by consensus.

Minute on the humanitarian situation in the Gaza Strip

1. In an alarming appeal regarding the plight of the people of Gaza, the Heads of Churches in Jerusalem on 22 January 2008 warned that, "one and a half million people are imprisoned and without proper food or medicine; 800,000 without electricity supply. This is illegal collective punishment, an immoral act in violation of

international law. This cannot be tolerated any further. The siege over Gaza should end now”.

2. The humanitarian, human rights and political situation of the people of Gaza has been grave for years and is steadily worsening. The logic of policies imposed upon this tiny strip of territory is being pushed to new extremes. Public order is further threatened by pressures from within. The horizon for those who live in one of the most densely populated places on earth seems to shrink by the day.
3. In addition to the humanitarian needs noted above by the churches in Jerusalem, United Nations, non-governmental and church-related organizations working in the Gaza Strip report that more Gazans than ever – 80 percent of households - live below the poverty line and need food and direct assistance; that fuel shortages are crippling essential services including sanitation and water supplies; that life-saving treatments are not available in local hospitals; that baby milk and cooking oil are scarce; that many public facilities have been destroyed by military attacks and that schools lack basic educational materials; that hundreds of businesses have gone bankrupt, half of the workforce is jobless and the economy is in collapse. While there is a need to move from meagre humanitarian aid to serious developmental assistance, some agencies have referred to the help allowed in from the outside world as a “drip-feed” of humanitarian aid.
4. Human rights violations exacerbate the humanitarian situation and have escalated with recent escalations in violence. “The right to life is imperilled for all in the region,” UN High Commissioner for Human Rights, Louise Arbour, reported to a special session of the Human Rights Council last month. She noted that armed violations of the laws of war had killed seven civilians in nearby Israel last year where two towns are subjected to indiscriminate rocket attacks by militants in Gaza. She also reported that 131 Palestinian civilians were killed last year in attacks by Israeli forces on Gaza in targeted killings and in the use of disproportionate force.
5. Commissioner Arbour said that Palestinians generally, and especially the residents of Gaza, “are systematically deprived of the enjoyment of almost all their human rights and basic needs”. The movement of people, goods and services to and from Gaza is greatly restricted, especially along the border with Israel. Assessing the right to food, the World Food Programme reports that basic food imports are only half what is required. Regarding the right to health, the World Health Organization reports that the blockade’s impact seriously compromises health services and related infrastructure. The rights of work, education and adequate housing are also at risk.
6. All the authorities directly involved, the *de facto* Hamas authority and the Palestinian authority - to the extent that they exercise control - as well as the government of Israel, have primary obligations to protect the population of Gaza under international human rights and humanitarian law. Other governments are indirectly involved, such as European Union members paying for the reduced ration of fuel.
7. Rather than accept the isolation and punishment of Gaza, it is in the interests of all parties involved to work out the political reintegration of Gaza with the rest of the

occupied Palestinian territory. Any credible peace process must allow for reconciliation between Palestinian parties and involve all the elected representatives of the Palestinian people. Meanwhile, the launching of rockets, suicide bombings, the targeting of civilians, as well as the collective punishment of Gaza, and other actions such as settlements, road blocks, indefinite detentions and killings without trial, do not and will not make for peace.

8. Accordingly, as the World Council of Churches we express our deep sadness at the humanitarian situation in Gaza, increasing alarm at the incessant violations of human rights and on-going losses of life among Palestinians and Israelis, and grave concerns at the future of the peace process for both Israel and Palestine. A chorus of international concern is calling for an end to the blockade of Gaza and reminding the government of Israel that collective punishment is prohibited by the Geneva Convention that governs its conduct in Gaza. We join our voices to these calls for mercy and justice, again. We do so today and for as long as the suffering continues, believing that a future for all can and will be found.
9. The Amman conference was called to spur us to work for peace, because people living under and with endemic injustice still yearn for a just peace despite 60 years of conflict and despair. The “Amman Call” commits us with the churches of the Holy Land in the Middle East to “act and pray and speak and work and risk reputations and lives to build with them bridges for an enduring peace among the peoples of this tortured and beautiful place”.

The central committee of the World Council of Churches, meeting in Geneva, Switzerland, 13–20 February 2008:

- A. ***Calls urgently***, with the churches of the Holy Land, and with the Middle East Council of Churches, for an immediate lifting of the blockade of Gaza;
- B. ***Requests*** member churches to continue to remind the government of Israel of the need to fulfil its international obligations as an occupying power, under the Geneva Conventions, to guarantee the provision of food, medicine, fuel and water supplies and essential services, such as electricity and sanitation, to the Gaza Strip;
- C. ***Recognizes*** that civilians are being attacked and killed in both Israel and the occupied Palestinian territories and reiterates its absolute condemnation of attacks on civilians;
- D. ***Charges*** member churches to watch that all authorities exercising control and governmental functions in and over Gaza respect international human rights law and international humanitarian law and encourage them to fulfil its requirements;
- E. ***Calls*** member churches to speak out for the people of Gaza, in public and with their governments, calling for an end to the siege, an end to the collective punishments and a negotiated ceasefire;
- F. ***Commends*** churches and church-related organizations working to stop third-party governments, such as the European Union and the United States, from providing financial assistance to the occupying power for actions concerning Gaza that are

wrongful and illegal under international law; and further *recommends* that other churches take up such entreaties to governments involved;

- G. *Calls* the fellowship of churches in the WCC to pray for an end of the suffering in Gaza and progress toward a just and lasting peace between Palestinians and Israelis;
- H. *Invites* member churches of the WCC to receive and affirm the “Amman Call” of June 2007 that launched the Palestine Israel Ecumenical Forum and to come together in advocacy for peace under the forum, including the Ecumenical Accompaniment Programme in Palestine and Israel, debating theological positions related to the conflict, and a global week of International Church Action for Peace in Palestine and Israel, 4-10 June 2008.

8.4 Third report of the public issues committee

Rev. Dr Walter Altmann announced that the central committee was meeting in decision session. He invited Dr Agnes Abuom to present the remaining public issues matters for approval.

8.4.1 Statement on ecological debt

Dr Abuom presented a draft statement on ecological debt. After considerable discussion about both the urgency of environmental issues and the perception among some churches that the application of the paradigm of “debt” required further discernment, the central committee approved by consensus:

to refer the proposed “statement on eco-justice and ecological debt” to the churches for reflection. The central committee requests the churches to respond to the proposed “statement” prior to the next central committee meeting so that a revised text can be considered for adoption. It is further suggested that a hearing on this topic be scheduled for the central committee.

8.4.2 Statement on cluster munitions

The central committee approved the following statement by consensus.

Statement on cluster munitions

“Do not be deceived; God is not mocked, for you reap whatever you sow.” (Gal. 6:7)

1. These words of wisdom from Scripture serve as a warning in a new context today. The verse sheds moral light on a modern weapon of war, an indiscriminate instrument that confounds the intentions of its users and brings terrible consequences to its victims. As Christians we live in the light of God’s promise that swords will be beaten into ploughshares, spears into pruning hooks, and that people shall not “learn war” any more (Isaiah 2:4). Within this broad mandate to overcome violence, the use of cluster munitions presents a particularly urgent challenge. Designed for the heat of battle, cluster munitions strike and strike when war is over; scattered in combat in an instant, cluster bombs reap a deadly harvest for decades; conceived to stop massed soldiers and tanks, these weapons mostly kill civilians one by one. We hear reports of a nun in Serbia who picked up bomblets scattered in a field and innocently brought

them to her convent; of a Lebanese man who put his child in a tree for safety because of bomblets on the ground, only to have a bomblet in the tree kill the boy as the father went for help; of a Laotian mother who died in her garden from one of the millions of bomblets strewn across her country in a war before she was born.

2. Cluster munitions have been used in some 35 countries and regions since World War II including Iraq, Kuwait, Afghanistan, Chechnya, the former Yugoslavia, Angola, Cambodia and Vietnam. In the 2006 war in Israel and Lebanon, some four million cluster bomblets were dropped on southern Lebanon. The United Nations estimates that one million did not explode and that two-thirds of these are scattered in populated areas. Fully 98 percent of the casualties caused by cluster munitions are civilians.
3. A cluster munition is a weapon with multiple explosive submunitions which are dispensed from a container. The submunitions (bomblets) are scattered in order to kill and injure human beings over a wide area. They are designed to detonate in the air or on the ground, but large numbers fail to explode, leaving a deadly post-conflict legacy for local children, women and men.
4. About 75 countries possess cluster munitions. The submunitions in their stockpiles number in the billions, many old and unreliable. Until recently, governments had not taken concerted action to address either the prevalence of cluster munitions or the problems caused by their use. However, the massive and indiscriminate use of cluster munitions at the end of the war in southern Lebanon, after a ceasefire had been agreed, stirred worldwide concern. It served as a tragic catalyst for common action. International awareness of the need to deal with cluster munitions began to grow. More than 80 states and 250 non-governmental organizations have now joined a fast-track process to negotiate a treaty on cluster munitions during 2008. The proposed treaty would prohibit some or all cluster munitions, provide assistance to survivors, help affected communities and require clearance of contaminated land.
5. We believe that cluster munitions must be eliminated because their use causes indiscriminate civilian casualties. These wide-area weapons do not meet the two most important obligations of international humanitarian law to protect civilians during armed conflict: 1) the need to distinguish between civilians and combatants and 2) the need to avoid civilian losses that are out of proportion to direct military gains. Cluster munitions pose severe risks to civilian lives at the time of use and for decades afterward. They also have long-term impacts on peace operations, post-conflict rehabilitation and civilian livelihoods.
6. The calls for certain technical exemptions from a ban are not convincing: Self-destruct mechanisms reduce the number of unexploded bomblets but are still subject to failure themselves, especially under field conditions. Lowering the rate of duds to even one percent still creates unacceptable levels of lethal and dangerous contamination in the targeted area. One percent of a million bomblets is 10,000 bomblets. Neither fix addresses the indiscriminate and disproportionate aspects of initial use. Technical solutions also do not remedy the humanitarian and moral

problems inherent in cluster weapons use. What is required is a treaty that applies to all cluster munitions without exception.

Accordingly, and with a view to the so-called “Oslo Process” of negotiating a cluster munition treaty this year, the central committee of the World Council of Churches, meeting in Geneva, Switzerland, 13–20 February 2008:

- A. **Condemns** the use of cluster munitions;
- B. **Supports** the development of a legally binding international treaty to ban the use, production, stockpiling and transfer of cluster munitions, and to require assistance to survivors, help for affected communities and clearance of contaminated land;
- C. **Commends** the governments who have promoted and led the current Oslo Process on cluster munitions, including the governments of Norway, Peru, Austria, New Zealand and Ireland; and **urges** non-participating governments, including the United States, Russia, China, India, Israel and Pakistan, to join and support this timely multilateral arms control and humanitarian initiative;
- D. **Commends** the cluster munitions control work of the International Committee of the Red Cross and of civil society groups in the Cluster Munition Coalition, noting that the coalition includes various member churches of the WCC and church-related organizations;
- E. **Encourages** member churches of the WCC to become informed about the issue of cluster munitions and the current process to achieve a cluster munition treaty;
- F. **Recommends** that member churches join the international church concern for an effective cluster munition treaty and urge their governments to actively support the treaty process.

8.4.3 Minute on our religious imperative to foster sensitivity and reconciliation in shifting society

The central committee approved the following minute by consensus.

Minute on our religious imperative to foster sensitivity and reconciliation in shifting society

1. In recent years, there have been intense social upheavals emerging from insult, injury and offence aimed at religious communities. The causes of these conflicts are complex and often result from migration and other effects of globalization. Some, in once stable communities in Europe for instance, view these shifts in cultural and religious identities as a threat, leading to xenophobic reactions.
2. Migrants, quite often deeply rooted in religious traditions and practices, bring new dimensions to public debates that both enrich and challenge established secular patterns of life. These new challenges, including those occasioned by the displacement of traditional religious communities, find expression in intensive debates about the role of religion in the public and political realm, and in particular in the tension between freedom of expression and respect for religious symbols and values.

3. In this context, we echo the concern expressed in the Netherlands and in other parts of the world following rumours of the release of a film against the Qur'an by a Dutch member of parliament.
4. As a fellowship of churches we recall the clear and unequivocal biblical injunction to "love the stranger" in our midst (Deuteronomy 10:19) and that in Jesus' teaching to love our neighbour, the neighbour is often the one we do not recognize (Luke 10:25-37).
5. We affirm that it is imperative that we address the fears and insults that are experienced by all the communities involved in such situations. The "Minute on mutual respect, responsibility and dialogue with people of other faiths," approved at Porto Alegre in 2006, provides a framework for those churches who wish to do so.

Recalling also that some of our churches, particularly those in Asia, Africa and the Middle East have centuries-long experience living in communities of religious and cultural diversity, the central committee of the World Council of Churches, meeting in Geneva, Switzerland, 13-20 February 2008:

- A. **Recommends** to churches facing such challenges to seek opportunities for networking to share the expertise and wisdom of the member churches with experience in living in religious and cultural diversity;
- B. **Encourages** member churches to actively generate a climate of deep respect, communication and mutual understanding in the public sphere by engaging opinion leaders, mass media and other community leaders to emphasize the positive contribution that people of religious faith make to national and community life;
- C. **Affirms** the unique and strategic role, as well as the moral responsibility, of religious leaders to work towards reconciliation and healing within their own and between communities, and **encourages** Christian leaders to initiate and facilitate processes that lead communities not only from hostility to peaceful co-existence but also to celebrations of our common life;
- D. **Urges** Christian leaders to speak directly, consistently and self-critically to their own communities, holding them to the highest ethical standards of loving one's neighbour, and in extending a hand of reconciliation to communities other than one's own, whenever a community, its people and their beliefs have been attacked or insulted;
- E. **Calls** upon Christian communities to seek common cause with other religious communities to respond to crises that occur in such a way as to model a non-violent and respectful solution.

8.4.4 Kosovo

Having been following with keen interest the very recent developments in Kosovo, the central committee approved by consensus:

that the general secretary, in light of recent developments in Kosovo, send a letter of support to the Holy Synod of Bishops of the Serbian Orthodox Church, on behalf of this central committee, following the appeal of the Holy Synod to the clergy,

monastics and the faithful of the Serbian church for commitment to steadfastness and peaceful co-existence in Kosovo, and supporting the Holy Synod's repeated request for the relevant international and local authorities to maintain equitable peace and accord in Kosovo.

8.4.5 Other pending matters from the public issues committee

Rev. Dr Walter Altmann invited Dr Agnes Abuom to address two matters of information that had been requested of the public issues by the central committee.

Regarding the committee's advice on the use of "genocide" terminology in relation to the situation in Darfur, Dr Abuom drew attention to the narrative section of the committee report providing an interim discussion of that question, and reported that a more definitive reflection would be forthcoming in the course of the year.

Regarding the council's response to the letter from a group of Muslim scholars, Dr Abuom reported that the WCC has responded thus far by seeking responses from member churches and by gathering Christian scholars of Islam to a consultation in order to prepare a commentary on the letter for the use of our member churches so that they may consider this a new opportunity for dialogue with Muslims.

Thus the WCC response is the initiation of a process and not another letter. The following actions are anticipated:

- a letter from the general secretary to Prince Ghazi and the 138 Muslim leaders explaining our process of preparing for dialogue together with our churches and inviting them to do the same with mosques;
- the letter will also call for the forming of a joint Muslim-Christian working group;
- it is anticipated that this group will prepare and invite participants to a series of dialogues with the 138 Muslim leaders and Christian leaders.

Central committee members appreciated this information. Dr Abuom closed her report by expressing appreciation for the members of the public issues committee and for the staff that accompanied the work.

9 PROGRAMMES

9.1 First report of the programme committee

Rev. Dr Margaretha M. Hendriks-Ririmasse, Vice-moderator, announced that the central committee was meeting in a hearing session, and invited Ms Lois McCullough Dauway to present the first report of the programme committee.

Ms Dauway reminded the central committee of the mandate of the programme committee. She, Prof. Dr Seong-Won Park and Dr David Robin Goodbourn then presented the report. The central committee engaged in table-group discussions and plenary contributions on the report and its accompanying materials.

9.1.1 Introduction

The committee met in hearing mode for the two days prior to central committee, and expressed appreciation for the programme work that had taken place. Aware that its function is governance, not detailed management, the committee sought to focus on accountability for work completed and priorities for work to come.

Members were disappointed that only a third of the committee was present. Overlapping membership between executive committee and programme committee is a matter of concern. Ensuring that members of the committee are fully aware that their attendance is expected, is also important.

Documents received and considered were:

- programme activity reports (from September 2006 to February 2008) (GEN 04)
- accountability report on implementation of the central committee's decisions (GEN/PRO 05)
- reports from the consultative bodies (GEN/PRO 02)
- programme activity plans summary for 2009-2013 (GEN/PRO 04)
- proposals for prioritization and reporting them to the central committee (GEN/PRO 03).

9.1.2 Programme reports for period since last central committee (GEN 04)

In considering reports from programmes, the programme committee's role is to ensure accountability by those who manage them, to satisfy itself that they are properly fulfilling their mandate and to offer advice. It does this on behalf of central committee.

These are early days for most of the programmes, so any detailed evaluation has to wait until later. Overall, however, the committee is content that the programmes are operating in accordance with central committee's remit. The committee was particularly pleased with the new provision of a careful report (GEN/PRO 05) showing how the work had matched central committee programme recommendations.

Advice on specific programmes was offered as follows:

- P1 - *WCC and the Ecumenical Movement in the 21st Century: The future of the ecumenical movement*. This is a new area of work that is making progress and deserves greater emphasis. Its focus is strengthened by integration with the two projects on youth and women.
- P2 - *Unity, Mission, Evangelism and Spirituality*. It is important to ensure that "spirituality" receives sufficient attention.
- P3 - *Public Witness: Addressing Power, Affirming Peace*. Follow-up of the many statements on world events could be strengthened, and become more concrete (regarding specific nations) and action-oriented in pursuing human rights. The growing linkage between DOV and AGAPE should be more visible.

- P4 - *Justice, Diakonia and Responsibility for Creation*. Insights from other religious traditions could helpfully be used, alongside our own in the activity relating to “healing of memories”.
- P5 - *Education and Ecumenical Formation*. This programme area should be seen as a service to all programmes, as well as having its own distinctive concerns. Broadening the welcome use of Advanced Masters’ students to engage in research alongside WCC staff should be explored.
- P6 - *Inter-religious Dialogue and Cooperation*. Gender issues in relation to human rights need addressing in inter-religious dialogue.
- More attention could be paid to issues of identity, cultures, the religious dimensions of conflicts. Such issues could be best addressed in the context of DOV, P3 and P6.

9.1.3 Consultative body reports for period since last central committee (GEN/PRO 02)

The committee receives reports from consultative bodies appointed directly by central committee or having significant programme implications. In receiving them it is acknowledging that their work is consistent with their remit. At its discretion, it then brings to central committee any recommendations from consultative bodies themselves or recommendations it wishes itself to make about or in consequence of the programmatic implications of their work. It may also make suggestions or comments to the consultative bodies themselves.

The committee received reports from the bodies listed in the paragraphs below, most of which had met only once and were still in the early stages of their life. It had no concerns about their adherence to their mandate or the quality of their work.

The committee had a number of specific comments to make on the reports, as follows, with particular emphasis on the fact that the series of major events of Faith and Order, CWME and DOV should be approached as an integral process leading to the 2013 assembly:

- *Faith and Order Commission*. The proposal for a plenary commission in Buenos Aires in 2009 was warmly received as an important step towards the 2013 assembly, as was the focus on ecclesiology.
- *Commission on Education and Ecumenical Formation*. The commission has held firm to the central committee’s instruction to integrate the work of the former EEF commission, and the committee affirms their decision not to appoint separate sub-commissions for the different areas of work.
- *Churches’ Commission on International Affairs*. There might be potential to integrate the three programmes (P3, P4, P6) relating to the commission. It is important that there is always theological reflection on the themes with which the commission is working. Communicating the commission’s work is a particular challenge for the new communication strategy.

- *Commission on World Mission and Evangelism.* The proposal to hold a mission pre-assembly meeting in 2012 rather than a world mission conference, while actively participating in and supporting Edinburgh 2010, is affirmed. The pre-assembly event is to focus on sharp ecumenical perspectives on mission as a contribution to the 2013 assembly.
- *DOV Reference Group.* The proposal for the International Ecumenical Peace Convocation (IEPC) to mark the culmination of the Decade to Overcome Violence is warmly welcomed. There needs to be clearer linkage between DOV and the work of other programmes, in particular ensuring the Living Letters contribute to the IEPC.

The Committee has also received reports from the following three groups with appreciation for their contributions towards both wider relations and programmatic cooperation.

- *Joint Working Group between the WCC and the Roman Catholic Church.*
- *Joint Consultative Group between the WCC and Pentecostals.*
- *Joint Commission with Christian World Communions.*

Any specific recommendations from or concerning these bodies, or from the report from *Echos - Commission on youth in the ecumenical movement* which is yet to be considered, will come to central committee in the programme committee's second report.

9.1.4 Future work (GEN/PRO 04 and GEN/PRO 03)

Significant constraints of finance and capacity face future programme work. The framework budget, presented by representatives of the finance committee, has asked for plans for both a "worst case" scenario and a slightly more optimistic one, and staff have worked carefully to compile plans in accordance with these. Only limited funds are available for unrestricted programme use, so the plans have had to take account of what is realistic, not only what is desirable, and there are times when this can appear to skew priorities. More work is necessary in terms of appropriate distribution of funds consistent with the priorities set in Porto Alegre.

The programme structure and goals adopted by the last central committee remain intact. Some adjustments have been made according to central committee decisions and for greater clarity for potential donors. In programme area 1, for example, a single project has been divided into two linked projects – one concerning women and one young people – to open it to funders with a focus on only one of these two concerns. Project P204 (People in struggle against discrimination: racially oppressed, those living with disabilities, Indigenous Peoples and Dalits – towards just and inclusive communities) has acquired a new, expanded title, so funders can see their concern headlined. More significantly, attempts have been made to develop measurable indicators – called "major achievements" – under each goal. These were initially approved by executive committee, and in slightly amended form will be considered by programme committee later this week.

It is within this context of constraint and discretion that the committee has identified the following key issues for discussion:

- Can priorities be more explicit in the documentation on prioritisation, so central committee can see clearly how they relate to the priorities set in Porto Alegre?
- How can the impact of programmes be measured to help be clearer what WCC does best, as well as what only WCC can do?
- Can we ensure that when the WCC speaks, it always offers a specifically Christian perspective, adding value to whatever might be said by purely secular agencies?
- Can we address how to balance the need for commissions such as Faith and Order and CWME to both foster the fellowship within the WCC and play a constructive role in the wider global ecumenical movement?
- How can there be closer integration across the programme areas, so that Education and Ecumenical Formation, for instance, can be seen as a service function for all, or DOV can more clearly link with the AGAPE process, or work on “healing of memories” affect more programme areas, or the inter-religious dimension affect every programme?
- Can greater priority be given to projects concerning young people, women and people with special needs than seems to be suggested by present programme plans?
- Can there be a stronger programmatic relationship between mission and inter-religious dialogue?
- How can we ensure that the “major achievements” really are sharp, achievable and measurable enough, while also ensuring that measurability doesn’t skew the overall goals?
- How can we assure that “minor” issues in large programme areas – the example given was spirituality – don’t become neglected.
- Whilst changes to the scholarships programme may be necessary, not least to increase the proportion of theological scholarships, can a more effective and sustainable way of maintaining the number of scholarships be found while ensuring the responsiveness of the programme to the present need for ecumenical formation?

9.1.5 The committee’s own processes

The committee also wishes to reflect further on its own processes. At times members have felt they were being asked to handle too much complexity without sufficient background knowledge. Briefings and documentation are very good, but can be overwhelming. They need sifting for key issues to be identified, if the committee is to be truly effective. The use of a small core group to undertake this role is being actively considered.

9.2 Second report of the programme committee – narrative

9.2.1 Introduction

With its membership now fully present, the committee met on Friday 15 and Saturday 16 February. In its first report it had listed reports and documents received and considered, and recorded its appreciation for the huge effort and achievement the programme work represents [recommendations 1 and 2]. It had also noted some difficult issues it was now necessary to tackle.

The second meeting first provided comments to policy reference on the moderator's address and general secretary's report, then took the opportunity to scrutinise the programme plans more carefully in the context both of the WCC priorities and of the framework budgets, which members of the finance committee attended to present. The budgets provided the context for the paper on prioritisation (GEN/PRO 03) prepared by the staff team, which suggested a number of reductions in programme budgets to cope with available finances.

As already hinted in the first report, the committee wishes to note considerable unease about the task and process it has been asked to pursue. It understands and respects the staff wish to leave it considerable freedom, but feels this results in the key issues it needs to address, and the consequences of any decisions it takes, remaining unclear. The analysis of the data it receives is beyond the capacity of the committee to undertake as it currently functions. It is therefore asking its core group to work with the staff and finance committee to develop a new process that will result in much of the analytical work being done before arrival and key decisions identified, and it expects to see a radically different procedure in place in time for the next central committee [recommendation 3].

Members of the committee also experienced a lack of coherence in the relationship of programme committee to consultative bodies. Because there is only limited overlap in membership, they tend to work in relative isolation from one another, each commenting and recommending to the programmes at different points in the 18-month cycle. Although the formal relationship may be clear – the programme committee recommends to the central committee, the consultative bodies advise the programme committee – this doesn't really relate well to the business of running programmes. It would like the conversations about a better process also to consider the contribution of commissions to that process. The 18 month cycle exacerbates the problem, because it doesn't fit well with an annual pattern of programme work. One way to respond to this might be a different reporting procedure; another – which the committee believes deserves serious investigation – would be to return to annual meetings of central committee [recommendation 4].

9.2.2 Priorities

The committee was grateful for document GEN/PRO 03, the staff progress report on a framework for prioritisation. In considering the document's proposals, it identified some points at which the committee did not believe that the budget reductions reflected central committee priorities.

Most significant was that the priority of youth identified by the assembly and confirmed at the 2006 central committee was not well reflected in a proposal that would reduce the youth programme (P105) budget by CHF194,000. The issue is complicated, as the reduction reflects, to a large extent, outside funding for specific work that is coming to an end. Nevertheless, budgets inevitably signal priorities, so some increase to the reduced budgeted figure is important.

Within the limits of the information received, the committee is also especially concerned with the way reductions have affected youth, women and other marginalized groups. If additional funds become available this priority should be recognized.

Ecumenical formation is also an identified WCC priority. The committee was concerned by a proposal that would reduce the scholarships budget by CHF150,000. It recognizes that there may be ways to run scholarships more efficiently (see the discussion further in this report), but notes that the proposed reduction would be in the money allocated for theological scholarships, since development scholarships come from outside donors; it is theological scholarships that contribute most to the formation of future ecumenical leaders.

The charge to identify where cuts would be made if these concerns were to be rectified has proved difficult. In the area of youth, the committee has a concrete proposal [recommendation 5].

The committee also wishes to see youth prioritized in each programme area, not simply in a specific programme allotted to youth. It would help if where work with youth is being done within all programmes it could be made more visible, so the committee has requested a report to show the full extent of expenditure on youth [recommendation 6]. The committee will then be able to see where there is room for increased youth emphasis. It is also important that youth programming should not be too dependent on external funding, but receive an adequate allocation of core WCC funding.

In other areas of work, the committee, while in some ways overwhelmed with data, did not feel it had precisely the information it needed to be able to judge where reductions could be made with the least harm. More work is therefore needed, so the committee requests that its core group continue the work in the coming months.

9.2.3 Specific programme plans

Programme Area 1: WCC and the Ecumenical Movement in the 21st Century

The committee affirms the continuation of all activities in this programme area, noting that reporting from the WCC to the ecumenical officers is extremely important.

Comments on particular projects are:

P101. *Interpretation of the ecumenical vision of the WCC.* Project P101-2 is one in which communicating with ecumenical officers needs strengthening.

P102. The work of the *Global Platform for Theology and Analysis* must be integrated with the other programme areas throughout the WCC. Many have heard and believe that there is a need for deeper spiritual and theological grounding in the work of the WCC.

P103. The title should be changed from “Nurturing relations *with* member Churches” to “Nurturing relations with and *among* member Churches.” The emphasis should be on “among”. In project 103-3, it is necessary to enhance communication between the WCC, regional ecumenical organizations and local churches about Living Letters visits (also see 104-1). On a local level, Living Letters are an important opportunity to engage local church members, who otherwise do not know about the work of the WCC and do not feel that they are a part of this work. This opportunity should not be missed.

P104. *Partnership with ecumenical organizations*. In project 104-3: The committee recommends that the programme plans for action specifically include “the Joint Consultative Group with Pentecostals” in the written text.

P105. *Youth in the ecumenical movement: challenges and hopes*. The committee’s concern to maintain funding in this area has already been noted. It is important to match what we do with what we say about our mission. The committee recognizes the special and important contributions of the intern and steward programmes.

P106. *Women in church and society: challenges and hopes*. The connection between this area and the Decade to Overcome Violence should be emphasized.

Programme Area 2: Unity, Mission, Evangelism and Spirituality

The committee affirms the continuation of all activities in this programme area.

Comments on particular projects are:

P201-5 *Faith and Order Commission*. This is an extremely high priority in terms of staffing and funding, which should take priority over other areas if cuts are required. Major achievement 1 needs rephrasing to better reflect the work of Faith and Order.

P202-1 is also a high priority in terms of staff and money. A copyright licence agreement could usefully be explored, similar to Christian Copyright Licensing International (CCLI) and “Licen Sing” that could entitle member churches to access material as a result of their membership contribution. The committee also supports the recommendation of the Ecumenical Patriarch and the Third European Ecumenical Assembly that churches dedicate a special time each year to creation, its care and stewardship, and recommends designating the period around the Sunday closest to 1 September.

P202-3 *Week of Prayer for Christian Unity*. The committee wishes to communicate to those drafting the materials for the week a request for youth participation.

The committee affirms the importance of allocating reserves for a Commission on World Mission and Evangelism pre-assembly meeting in 2012 and requests the assembly planning group to allot a substantial time on the agenda of the 2013 assembly for the outcomes of that meeting.

The committee requests the staff in this programme area to gather together academic studies on conversion and evangelism as part of the work of consultants.

As already noted, the committee regards P204 *People in struggle against discrimination*, as a high priority in terms of financial support.

Programme Area 3: Public Witness: Addressing Power and Affirming Peace

The committee affirms the continuation of all activities in this programme area.

The committee addressed the request of the executive committee to reconsider the title of the programme area, but was unable to suggest a suitable alternative. The core group has been asked to reflect further, with members submitting suggestions for its consideration.

Comments on particular projects are:

An affirmation of the request in the Echos report for youth involvement in Living Letters.

A request to develop criteria for selecting members of Living Letters' delegations.

To ensure that central committee members present in a region where a Living Letters team will visit are informed and included.

The committee supports the proposal for 20% youth participation at the International Ecumenical Peace Convocation.

Programme Area 4: Justice, Diakonia and Responsibility for Creation

The committee affirms the continuation of all activities in this programme area.

The committee is concerned about the staffing situation regarding the Pacific region.

Aware that no additional staff can be appointed to relate to the area, the committee suggests that provision be made for one of the staff in Geneva to take specific responsibility for relating to the Pacific region. That person need not be in a position in programme area 4, but could be in any programme provided he or she comes from the Pacific region.

The committee encourages continued WCC engagement with the ACT Alliance, with particular attention to:

- Involvement of the churches in the development and the work of ACT;
- Encouraging capacity-building in the local churches;
- Affirming the Christian and ecumenical commitment as expressed in the ACT founding document.

Programme Area 5: Education and Ecumenical Formation

The committee affirms the continuation of all activities in this programme area.

The committee welcomes the significant progress made in fulfilling the 2006 committee's desire to see genuine integration of the projects within this programme area, particularly those formerly in the EEF Commission and those formerly under the Bossey Board.

Noting that importance of maintaining mutual understanding and fellowship between Christians in the global North and the global South, the committee encourages the development of strategies to ensure good participation from both in the programme's activities. In particular, it is important to find ways to increase the number of students from the global North attending courses and events at Bossey.

Comments on particular projects are: P502 *Ecumenical Lay Formation and Faith Nurture*. Aware that the programme has remained unbalanced due to the vacancy for a staff person to serve this project, the committee urges the post be filled as soon as possible.

P503 *Ecumenical Theological Education*. Increased development of collaborative programmes between the theological institutes/faculties and schools all over the world should be encouraged, and churches encouraged to require seminaries training their students to include ecumenical studies in the curriculum.

P503 and P504. *Scholarships*. The committee would like to see exploration of how scholarship funds for P503 and P504 may be more effectively administered.

P6 Inter-religious Dialogue and Cooperation

The committee affirms the continuation of all activities in this priority area, while noting that the staff resources are comparatively thin.

The committee notes that this programme area cuts creatively across other programmes, particularly the Decade to Overcome Violence and Unity, Mission, Evangelism and Spirituality.

The major world religions should be given equal significance in the programme area; however, Hinduism and Buddhism should be given immediate attention.

Comments on particular projects are:

P603 The functions of the programme need to be widened. When more funds are available this should be given the highest priority.

P602 *Christian self-understanding amid many religions*. Issues of the self-understanding of the Church and Christianity are vital in dialogue with people of other faiths. Links between this project and those in programme area 2 could usefully be strengthened, as indicated in the first report of the programme committee.

P603 *Accompanying churches in situations of conflict*. Fundamentalisms in Christianity and in other religions, Christian Zionism and end-time thinking have to be worked on together with the Decade to Overcome Violence. This is an area where other sources of funding are critical, therefore it is worth noting that this is the kind of project for which it is easier to raise outside funds; fundraising staff should work closely with programme staff to write funding applications.

9.3 Actions arising from the report of the programme committee

The central committee approved by consensus the following actions arising from the report of the programme committee:

1. The central committee receives the report of the programme work (GEN 04) for the period since the last central committee, noting the comments made by members. The central committee requests that future programme reports include names of staff in each programme and rough figures of finances involved. It further requests that future challenges to programme work be more clearly stated.

2. The central committee receives the reports of the consultative bodies (GEN/PRO 02) with appreciation.
3. The central committee instructs the programme committee core group, working with senior staff, to develop a more efficient and effective way of handling the programme committee's work, including:
 - a realistic methodology;
 - a way to provide information that entails *critical analysis* of the different proposals and clear proposals for discussion;
 - the production of documentation such as reports and programme plans that brings together information on achievements, objectives, activities, staff allocation, finances and funding sources for each project and programme areas;
 - a method of senior management handling reports from consultative bodies before the programme committee meeting that tests the programmatic and financial implications of their recommendations;
 - joint work between its core group and the finance committee core group to work with staff on the priorities to be taken in developing the draft budget and list of activities 2009-2010, expecting to see a radically different procedure in place in time for the next central committee.
4. The central committee instructs the executive committee to consider the feasibility of a return to annual meetings of central committee, and if that proves inappropriate, to develop a reporting cycle for programmes, committees and commissions that is designed fully to match the 18-month pattern.
5. The central committee requests the general secretary to seek ways of securing 1.5 staff in P105, perhaps by assigning the responsibility to staff of other programme areas with a youth focus, and to seek funding for at least five interns for 2009 and 2010.
6. The central committee requests the general secretary to report on the extent to which the activities of each programme area engage with youth, so providing an overall picture of the proportion of resources expended on this priority concern.
7. The central committee receives the programme plans for 2009 (GEN/PRO 04) noting the comments from the programme committee in the report.
8. The central committee invites programme directors to reflect seriously on the various suggestions on projects within their purview, and to respond in writing to the programme committee core group no later than 30 March 2008.

10 COMMUNICATION

10.1 Presentation of the proposed communication strategy

Rev. Dr Margaretha M. Hendriks-Ririmasse, Vice-moderator, announced that the central committee was meeting in a hearing session, and invited Rev. Gregor Henderson to

present the proposed communication strategy. Mr Henderson noted that he was just yesterday appointed moderator of the ad hoc committee on communication, which has not yet met.

Mr Henderson then introduced Mr Mark Beach, newly-appointed director of communication, who shared the background of the strategy paper, noting that he began with asking three fundamental questions: Who is the World Council of Churches? What does it do? and Why does it matter? From these questions, his team has developed a seven-point strategy, organized around a “focused message” for communicating the identity, work and relevance of the council.

The central committee appreciated the proposed strategy, and engaged in animated dialogue around the issues raised. The paper was then referred to the ad hoc committee on communication for consideration.

10.2 Report of the ad hoc committee on communication – narrative

Rev. Dr Walter Altmann announced that the central committee was meeting in a decision session, and invited Rev. Gregor Henderson to present the report of the ad hoc committee on communication. Mr Henderson related his comments to the draft document entitled “WCC communication department 5-year strategic plan (2009-2013)” (Appendix VI) and remarked that the ad hoc committee’s responsibility was to bring recommendations based on the draft document and plenary discussion.

Mr Henderson reminded the central committee that at its 2006 meeting, the following resolutions on communication were approved:

There must be the necessary capacity to achieve what is intended in terms of leadership, staffing, methods, people to whom communication is directed, technology and funding.

A comprehensive communication strategy needs to be developed including inclusion of communication staff in project planning and accountability.

The communication strategy needs to include aims to increase the WCC public profile and visibility, wider attention to the WCC programmes and the moral influence of the WCC on the international agenda.

The ad hoc committee agrees that the goal of the communication strategy is to “strengthen the overall profile and image of the World Council of Churches”. The committee focused its discussion on three major questions: Who is the audience? What is the message? And what are the strategies?

10.2.1 Who is the audience we seek to address?

The draft strategy paper addresses this question. The ad hoc committee agrees that the broad constituency of the membership of WCC member churches is our first audience. These constitute approximately 550 million persons. The committee believes the second audience is the church and public media. The third audience is WCC stakeholders. The reason for ranking WCC stakeholders as of lesser importance in the new communication strategy is that much of the responsibility for communication with particular stakeholders

belongs to other staff and departments (e.g. preparatory material for meetings and events; minutes and follow-up communication after meetings), plus stakeholders are part of the broad constituency.

10.2.2 A focused message?

The committee agrees that having a focused message to reinforce the WCC profile and image is vital. The proposal of “Unity, Witness, Service” was discussed. It was recognized that while this message was very appropriate for English-language audiences, it would need adjustment for the various confessional, national or regional contexts. Therefore, while clearly communicating the core values of the WCC, the focused message needs to be capable of diversification to fit different contexts. It was agreed that “Unity, Witness and Service” have their theological roots in the Biblical and theological terms of “Koinonia, Martyria and Diakonia” and this should be recognized as appropriate translations and variations for different contexts of language, confessional family, nation or region, are developed.

A concern raised in Thursday’s plenary discussion has been reinforced by further comments made to the committee – that the WCC is perceived to be less involved now in service delivery than it was in the past. The roles of the ACT Alliance and the Ecumenical Advocacy Alliance are cited as meaning the WCC’s direct involvement in service has been reduced in recent years. A cautionary note passed to the committee was “if we lose service we’ll lose the grassroots”. While the committee believes the WCC’s ongoing role in service is still very significant (e.g. our continuing roles in the delivery of international aid, in migration and refugee issues, in advocacy, in working for peace), this concern is noted.

10.2.3 The specific strategies

The committee worked its way through strategies proposed in the draft document, and agrees with them all.

However, the committee recommends that strategy part four be extended to read “Build internal and external communication skills among staff and among the WCC officers, presidents and central committee”. We believe that central committee members have an important role in helping to build the profile and image of the WCC. As a first step in assisting central committee members, we propose that a 90 minute communication workshop be held during the next meeting of central committee.

Under strategy part seven, the committee believes one action to be taken by the director of communication is to arrange regional gatherings, at minimum expense to the WCC, of key communication personnel of member churches. The purpose of such gatherings would include consultation as to the best way in their region of portraying the focused message of “Koinonia, Martyria, Diakonia” and as to how they can assist the WCC in reaching our goal of strengthening the WCC’s profile and image.

Also under strategy part seven, the director of communication may arrange for a survey of the needs and capacities of member churches in communication, in order to see how the

WCC communication department can best work with member churches in the fulfilment of our goal of strengthening the profile and image of the WCC.

10.2.4 Continuing the work

Strategy, part eight, deals with the need to restructure the communication department in order to resource the new communication strategy. The need for a restructuring of the department, with increased resources, was indicated in the resolutions of the 2006 central committee. The ad hoc committee supports this need, and requests that proposals be brought over the next 18 months to the general secretary, the executive committee and the central committee, as appropriate.

Members of the ad hoc committee have indicated their willingness to continue functioning at the next central committee meeting and to be a resource of reflection and support for the director of communication over the next months.

10.3 Actions arising from the report of the ad hoc committee on communication

Upon recommendation of the ad hoc committee on communication, the central committee approved by consensus:

- to approve the goal of the communication strategy 2009-2013 as to strengthen the profile and image of the World Council of Churches;
- to affirm that the audiences to be addressed through the communication strategy be:
 - (a) the broad constituency of the membership of WCC member churches;
 - (b) church and public media;
 - (c) WCC stakeholders;
- to determine that the focused message to reinforce the WCC profile and image be rooted in “Koinonia, Martyria, Diakonia”, with allowance for diverse expressions of the focused message for different contexts of language, confessional family, nation or region as needed, for example as “Unity, Witness and Service” in English;
- to approve these strategies as part of the 5-year strategic plan:
 1. Link communication work more closely with fundraising;
 2. Build internal and external communication skills among staff and among the WCC officers, presidents and central committee;
 3. Provide WCC programme areas with strategic communication planning;
 4. Develop advocacy communication;
 5. Improve communication impact and reach with WCC member churches;
- to invite the director of communication to arrange for a 90-minute communication workshop for all central committee members as part of the agenda of the next central committee meeting;

- to support the need for a restructuring of the communication department, including an increase in funding as recognized by the central committee in 2006, in order for it to fulfil the 5-year strategic plan, and request a report on restructuring to be brought to the next meeting of central committee;
- to invite WCC member churches with websites to provide a link from their website to the WCC website;
- to request members of the central committee to provide as soon as possible the name and contact details of the person in their church with the role (or equivalent) of communication director.

There was some discussion about the appropriateness of using Greek words as the root of the “focused message”. While the rationale for using the Greek – to allow for greater theological nuance in translation than if the message was rooted in English – was well accepted by members of the central committee, H.E. Archbishop Aristarchos of Constantini wished his objection to be minuted, as he felt that the Greek was not widely understood.

11 ASSEMBLY

11.1 Initial presentation on an “Expanded Assembly”

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session for the purpose of beginning the central committee discussion on the 10th Assembly. He invited Mr Douglas L. Chial, World Council of Churches staff for Church and Ecumenical Relations, to introduce the document entitled “The next WCC Assembly: Towards an expanded space.” Mr Chial began by reminding the central committee of the fundamental nature of a World Council of Churches assembly: to be a unique gathering of churches and ecumenical partners in common prayer, celebration, discussion and deliberation; to be the highest governing body of the council; and to be gathered in an ethos of fellowship and consensus.

The Porto Alegre mandate calls us to seek an “expanded space” for the 2013 assembly, a space in which ecumenical partners – Christian world communions, regional and national councils of churches, international ecumenical organizations, specialized ministries, member churches and non-member churches – are all gathered into one assembly. Clearly there is need for more reflection on the meaning and significance of this mandate from Porto Alegre.

Since the 9th Assembly, the council has undertaken a process of listening to the perspectives of churches and ecumenical partners. The churches desire for an assembly to be the principle gathering through which they deepen their mutual accountability in the search for visible unity and set a common agenda for the work of the WCC. The partners desire for an assembly to nurture the one ecumenical movement, provide space for ecumenical partners and welcome churches that confess the Lord Jesus Christ as God and Saviour according to the scriptures and belief in the one God, Father, Son and Holy Spirit (WCC Basis).

A synthesis of the hopes and expectations so far shows us that a WCC-led event can help shape a more coherent ecumenical movement, fulfil the business of the member churches and nurture the ethos of fellowship through consensus. It can promote the churches' ownership of the ecumenical movement and engage the widest platform of ecumenical partners. It can be responsive to the changing Christian landscape in how it is planned, implemented and carried forward.

At this time, several concrete models for the assembly have been suggested, but not one of them meets all the expressed needs. The general wisdom is that the ecumenical partners should be included in the planning stages, but that before planning begins, more discernment is needed. The central committee is therefore being asked at this meeting to appoint an assembly discernment committee comprised of central committee members and the members of the governing bodies of ecumenical partners, for the purpose of listening for more insights and discerning a way forward for the 10th Assembly.

11.2 Presentations from central committee members

Archbishop Makarios of Kenya and Irinoupolis, Greek Orthodox Patriarchate of Alexandria and All Africa, offered the first of three panel presentations from central committee members, reflecting on the significance of “expanded space.” He remarked that creating a fellowship of Christians worldwide is an immense task and that in an evolving global context, we must not fear to encounter different views. He discovered at the Global Christian Forum in Limuru that our faith in the Triune God is stronger than any secondary differences between us, and that those differences are not a threat but a challenge. As the Orthodox family of churches has always emphasized, all the churches with sincerity and mutual trust should look upon each other not as strangers but as friends and as members of the same family in Jesus Christ. The Orthodox feel bound to encourage every movement toward mutual rapprochement and understanding between Christians, and especially to struggle to remove infidelity, mistrust, individualism, and immorality, and to cultivate good will. The archbishop urged us to work toward expanding the space of the World Council of Churches, to put aside our fear that plurality would lead to alienation, and to engage our partners toward the one ecumenical movement for which we all pray.

Ms Christina Biere, Evangelical Church in Germany (EKD), offered a youth perspective on “expanded space.” She proposed that one of the core functions of an assembly is to build the next generation of ecumenists. In this sense, there are three areas where expanded space at the 10th Assembly could make an impact. First, an assembly is a place to create ownership for the ecumenical movement and the institutions that serve it. Only gatherings with as free access as possible for as many people as possible will have the power to create the ownership among our churches, which we urgently need. In this sense “expanded space” would mean “free access for many.” Secondly, expanded space would mean a shift from decision making to trust building. There is currently significant fear about some of the implication of an expanded assembly. To dispel fear and build trust will require as much as encounter in small groups as possible, and a clear focus to talk about issues we share and not structures which separate us. Thirdly, “expanded space” means more than expanding our assembly structures. It means expanding our ecumenical visions.

This will require leadership from those of all generations who are able to embrace the free flow of the ecumenical river, without holding it tightly between walls of our construction.

Rev. John Thomas, United Church of Christ in the USA, began his comments by acknowledging that an “ecumenical assembly” will present many challenges of logistics, identity, and the need for providing opportunity for distinctive governance needs and responsibilities. But there are significant opportunities, not the least of which is the more responsible stewardship of financial resources and personnel. Speaking as the head of one communion, he feels strongly that we cannot sustain present models of ecumenical assembling. He then spoke to two aspects of this conversation. First, he has noticed a tendency toward “re-confessionalization” of the ecumenical movement. As federations and alliances move toward communions, and as international and bilateral approaches to faith and order questions dominate multilateral approaches, he raised the concern that allegiances – time, interest, resources – are increasingly drawn toward global confessional commitments to the detriment of what could be considered more holistic and comprehensive ecumenical arenas and instruments. Second, increasingly interfaith partners are seeking to constructively engage the Christian churches at the local, regional, and global level. Our partners yearn for a “common word,” not a Reformed word, a Lutheran word, a Roman Catholic word, a Methodist word, a Disciple word, an Orthodox word, or a United Church of Christ word. If the Christian churches are to become a coherent and responsive partner in a world marked by significant and urgent interfaith realities, we must begin to speak more effectively together. In conclusion, Rev. Dr Thomas urged us to seek the emergence of a new vision of ecumenism, one which can renew our commitment, enhance our capacity, and engage the peoples of faith in the world who share our yearning for justice and peace.

11.3 Discussion

The central committee then engaged in table group and plenary discussions. Recommendations regarding the assembly are to be found in the report of the Policy Reference Committee.

12 POLICY REFERENCE

12.1 Report of the policy reference committee – narrative

The central committee met in a decision session. Bishop Nareg Alemezian and Ms Anne Glynn-Mackoul presented the report of the policy reference committee.

12.1.1 Moderator’s address and report of the general secretary

The policy reference committee (PRC) received with appreciation the reflection of its members, representing churches from all corners of the globe, which confirmed the emphasis of the address of the moderator and the report of the general secretary as to the changing ecclesial landscape.

The committee noted the concerns raised in the address of the moderator, but in response, emphasized the many positive achievements of the ecumenical movement, affirming that

neither the WCC nor the ecumenical movement could be understood as “dying”, but rather, as vital. The PRC heard significant testimony from participants about the effects of migration in their own contexts how migration substantially changes the landscape of the churches locally. For example in Norway and in Germany, the Roman Catholic, Orthodox and Muslim populations are increasing as a result of migration. The more intense encounter with situations of religious pluralism is a challenge that in turn calls for greater ecumenical cooperation among Christians.

With respect to the Global Christian Forum (GCF), the PRC received with profound appreciation news of the historic gathering in Limuru, Kenya in November 2007, and specifically about the broadening and strengthening of contacts with churches not currently in membership in the WCC, including the Roman Catholic Church¹ and Evangelical and Pentecostal churches, and welcomes the possibility of nurturing these relationships, broadening the ecumenical movement.

12.1.2 Echos

The PRC forwarded to the programme and finance committees the recommendation of the PRC that the central committee ensure that sufficient resources are directed to Echos in the form of mentorship and staff. The PRC encourages Echos to be mindful of inclusiveness, especially of members from Francophone and Lusophone countries, members with disabilities, and members from different regions. The PRC affirms that the next Echos meeting will coincide with the Commission on World Mission and Evangelism and that it should continue to work with the WCC groups in the future. The PRC suggests that Echos reach out to the existing global, regional and local ecumenical groups and continue to use technology to connect youth as well as people who are no longer youth, and those who do not have internet access. The PRC supports the original Echos composition of at least six youth members of the central committee.

12.1.3 Continuation committee on ecumenism in the 21st century

The PRC recognized that the committee met only recently, more than three years after the 2004 Chavannes-de-Bogis consultation on Ecumenism in the 21st Century, which set the mandate and a series of recommendations for the continuation committee. The PRC encourages the continuing work of the committee and expects that it contributes to greater clarity concerning the role of the WCC in the wider ecumenical movement and progress towards greater coherence.

12.1.4 Next assembly

The PRC devoted significant time to discussion on proposals for the next assembly in 2013, aware of the need for greater clarity of how the three dimensions – deepening of the fellowship of churches, broadening participation in the ecumenical movement, and

¹ The PRC noted with appreciation the presence of the delegation of the Roman Catholic Church at the GCF, noting with apology the transcription error that resulted in the omission of this in the report of the general secretary.

ensuring greater coherence among ecumenical partners – can be held in constructive relationship, whilst maintaining the ethos of fellowship and consensus. The PRC underlines the importance of the distinction of the vision of an “expanded assembly” on the one hand, and steps towards “an expanded space”, on the other hand. The term “expanded space”, however, is understood in different ways. Some emphasize its role for the broadening of participation, others for ensuring greater coherence; still others understand its role in deepening existing relationships among the member churches. These different perspectives need to remain clear, but also inter-related, hence the recommendation for a discernment committee.

The PRC also forwarded to the nominations committee the following suggestions concerning the composition of the assembly discernment committee (see GEN/PRC 02 recommendation 2): consider representation of persons with disabilities and of different regions; include two members of the permanent committee on consensus and collaboration among the 14 central committee representatives; and include a consultant accompanying the committee from Global Christian Forum.

12.1.5 Permanent committee on consensus and collaboration

The policy reference committee notes that it has received for information the report of the permanent committee on consensus and collaboration and notes also that the permanent committee is a standing committee of the central committee (Constitution Article IX). The PRC recommends that in the future, reports of the permanent committee be received directly by the central and the executive committees, so that the full central committee has the benefit of the work of this WCC standing committee. Thus, the PRC affirms the work of the permanent committee and forwards to the central committee in full the recommendations of the permanent committee.

The PRC also notes that the presentation on the functions of governing bodies listed “membership matters” among the duties of the PRC, but that permanent committee recommendations 3 and 4 related to membership matters below have been forwarded to the nominations committee.

With respect to permanent committee recommendations 5 and 6, the PRC underlines the significance of consensus as prayerful, inclusive, spiritual discernment and the importance of the continuing evaluation of consensus process and the intentional training of moderators, recorders and rapporteurs.

Forwarded recommendations from the permanent committee:

In light of the 2002 report of the special commission and the constitutional mandate to the permanent committee to exercise responsibility for “continuing the authority, mandate, concerns and dynamic of the special commission” and for “giving advice and making recommendations to governing bodies of the WCC during and between assemblies in order to contribute to the formation of consensus on matters proposed for the agenda of the World Council of Churches”, the permanent committee:

1. recommends that the director of the Faith and Order Commission be invited to the next meeting of the permanent committee in order to discuss synergies between the

permanent committee and the Faith and Order Commission and to consider appropriate participation by the Faith and Order Commission in future meetings of the permanent committee;

2. recommends that the central committee renew its request to the member churches to respond to the *Called to be the One Church* document as originally invited by the Porto Alegre Assembly, and encourages and very strongly recommends that all member churches do so;

3. expresses its willingness to participate in the process of reviewing applications for membership in the WCC, and recommends that it should be consulted at the point at which an application is deemed “serious” by WCC staff, and further recommends that if a team is going to visit an applicant church two members of the permanent committee should be invited to participate in the delegation;

4. encourages that churches within the same country or region or within the same confession be encouraged to apply jointly to belong to the fellowship of the WCC, as stated in WCC Rule on Membership in the Fellowship of the WCC (Rule I);

5. affirms that the consensus process is a process of spiritual discernment rather than merely an institutional tool, and as such, the course of striving to reach consensus encourages dialogue and development of understanding and fellowship;

6. affirms the intention to train the leadership of WCC (officers, moderators of committees and commissions) on consensus procedures and urges the consideration of similar training for rapporteurs, recommends that this training of the leadership and rapporteurs consist of intentional and ongoing training and evaluation, recommends that a presentation on consensus decision-making to participants of major ecumenical meetings of the WCC be included very early in the agenda of such meetings, and recommends that the agendas of meetings be designed to facilitate discernment and development of consensus in the drafting of any report and statements.

7. understands, with regard to matters proposed for the current agenda of the WCC, that its mandate includes consultation concerning the form and content of WCC assemblies, and in this light received the decision taken by the WCC executive committee that states, “While protecting the integrity of the WCC assembly, as required by constitution, further exploration of the ‘expanded space’ is asked to be done in dialogue with the CWCs, REOs and other ecumenical partners, which already have a relationship with the World Council of Churches” and affirms the recommendation of the executive committee to solicit further feedback from member churches and to present a more concrete proposal at the officers’ meeting in December 2007 and at the next meeting of the executive committee.

12.2 Actions arising from the report of the policy reference committee

Upon recommendation of the policy reference committee, the central committee approved by consensus:

- to receive the address of the moderator and the report of the general secretary with appreciation, especially for their overview of the sixty years of our journey together, as well as insights shared and challenges raised;
- in light of the general secretary's emphasis on the changing ecclesial landscape, to continue to monitor and analyze the changing landscape, and to work with ecumenical partners to develop greater clarity about the present and future role of the WCC within the wider ecumenical movement;
- to affirm the direction of Echos and the four areas of focus for its work;
- to direct that in future, reports of the permanent committee be received directly by the central and the executive committees, so that the full central committee has the benefit of the work of this WCC standing committee;
- to request that the general secretary initiate the search for a venue that could host the next WCC assembly, both physically and spiritually. The ideal venue would accommodate in one central location no fewer than 7,000 people for daily prayer, provide meeting space for no fewer than 5,000 people, and provide plenary space for no fewer than 2,500. The churches offering to host the assembly should exhibit a strong ecumenical cooperation and be able to offer logistical support and ensure support through prayer. The results would be reported to the central committee in September 2009;
- to initiate the formation of an assembly discernment committee that would continue the process of listening to the member churches and ecumenical partners (as described in the plenary on the assembly) and would discern whether, and if so how, it would be feasible to structure the 2013 WCC assembly "to provide expanded space for Christian world communions (CWCs) and confessional families to meet" (Porto Alegre, PRC report paragraph 25d) within the ethos of fellowship and consensus.

The mandate of the discernment committee shall include:

- 1) exploring and making recommendations regarding the objectives of the next WCC assembly,
- 2) defining the objectives and nature of the expanded space, and
- 3) establishing the theological foundation for meeting these objectives.

In its process, the discernment committee shall

- give consideration to the possible participation and role of other ecumenical partners, church groups and non-member churches, and
- maintain a clear distinction between the governance aspects of the assembly on the one hand, primarily for the WCC but also for the CWCs and confessional families should they choose to use the "expanded space" provided in the assembly for their own governance purposes, and the celebratory and encounter elements of the assembly on the other hand.

The discernment committee would also consider possible theological directions for the next assembly and report to the next central committee meeting in 2009;

- to receive the seven recommendations from the permanent committee addressed to WCC governing bodies;
- to renew the request to the member churches to respond to the *Called to be the One Church* document as originally invited by the Porto Alegre Assembly, and encourage and very strongly recommend that all member churches do so.

13 NOMINATIONS

13.1 Report of the nominations committee

Rev. Dr Walter Altmann announced that the central committee was meeting in a decision session. Bishop Samuel Robert Azariah, moderator of the nominations committee, presented the report of the committee.

13.2 Amendments to the constitution and rules (GEN 06 rev 2)

The nominations committee presented a set of proposed amendments to the constitution and rules, noting that several of them will require final approval by the next assembly before taking effect. Recognizing that none of the proposed changes were of an urgent nature, the central committee approved by consensus:

- that all matters in this document be held over for further consideration at later meetings of the central committee.

13.3 Applications for membership

Bishop Azariah presented a recommendation of the nominations committee, in response to a request from the permanent committee on consensus and collaboration. The central committee approved by consensus:

- that the central committee, as a matter of policy, requests the general secretary to consult regularly with the permanent committee on consensus and collaboration concerning applications for membership in the WCC and to involve the members of the permanent committee on visits to potential members.

13.4 Membership in governing bodies and consultative groups

Mr Graham Gerald McGeoch presented the recommendations of the nominations committee for membership in governing bodies and consultative groups. The following nominations were approved by consensus:

- To appoint Dr Agnes Abuom as a member of the permanent committee on consensus and collaboration (replacing the late Ms Inger Aasa Marklund)
- To appoint members of the commission on youth in the ecumenical movement as follows:

Mr Nikos Kosmidis, Church of Greece, Greece (replacing Outi Vasko, Orthodox Church of Finland, Finland)

Mr Habib Mrad, Syrian Orthodox, Lebanon (replacing Nairiyi Balgian, Armenian Apostolic Church, USA)

Mr Jec Borlado, Baptist, Philippines (replacing Sanchita Kisku, Lutheran, India)
Keelan Downton, Pentecostal, USA

- To appoint Ms Kathryn Fournier, United Church of Canada, as a member of the commission of the churches on international affairs (replacing Rev. Maggie MacLeod).
- To appoint as members of the Faith and Order plenary commission as follows:
Prof. David Adesanya, Church of the Lord (Aladura) Worldwide (to replace Rev. Dr Gideon Oshitelu)
Rev. Jason Donnelly, United Church of Christ USA
Dr Myriam Wijlens, Pontifical Council for Promoting Christian Unity (to replace Prof. Dr Barbara Hallensleben)
Mr Christian Polke, Evangelische Kirche in Deutschland
Prof. Dr Rev. Oh Young-Suck, Presbyterian Church in the Republic of Korea
- To appoint as members of the assembly discernment committee:
Metropolitan Gennadios of Sassima, Turkey, Orthodox (Eastern) – Moderator
Bishop Youannes, Africa, Egypt, Orthodox (Oriental)
Ms Iyabo Okekola, Africa, Nigeria, African Instituted, youth
Ms Alison Jane Preston, Asia, Australia, Anglican, youth
Bishop Isaac Mar Philoxenos, Asia, India, Mar Thoma
Rev. Dr Paul Gardner, Caribbean, Jamaica, Free (Moravian)
Rev. Heike Bosien, Europe, Germany, Lutheran
Rev. Dr Michael Tita, Europe, Romania, Orthodox (Eastern)
Mr Graham McGeoch, Europe, United Kingdom, Reformed, youth
Dr Nora Bayrakdarian, Middle East, Lebanon, Orthodox (Oriental)
Rev. John Thomas, North America, USA, United
Ms Anne Glynn Mackoul, North America, USA, Orthodox (Eastern)
Dr Magali Nascimento Cunha, Latin America, Brazil, Methodist
Miss Geraldine Varea, Pacific, Fiji, Methodist, youth

13.5 A comment on wording of resolutions

The central committee took note of the fact that recommendations from the various committees have not been consistently worded with respect to direction given to governing bodies, consultative bodies and staff. The committee approved being consistent in use of the word “request” in its resolutions.

14 CLOSED SESSION FOR STAFFING

14.1 Staff appointments

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a closed decision session. The general secretary informed the central committee that there were no contracts of programme executive staff to be extended and no new vacancies to be opened. He then invited the central committee to ratify a rearrangement of duties at the level of associate general secretary. The central committee therefore approved by consensus:

- to affirm the decision of the officers (meeting in December 2007) on combining the positions of Associate General Secretary for Programme and Director of Income Monitoring and Development (IMD).

By a vote of simple majority, the central committee elected Dr William Temu to the post of Associate General Secretary for Programme with the portfolio of the Director of Income Monitoring and Development.

14.2 Staff policy documentation

Rev. Carmen Lansdowne, member of the central and executive committees, raised concern about lack of follow-through on the desire to carry out a comprehensive review of staff policies. The central committee therefore approved by consensus:

- that the staff policy document reviewed by the executive committee in Etchmiadzin in September 2007 be completed and presented to the next executive committee meeting in September 2008 for review (cf. minutes of executive committee, Etchmiadzin 2007 September 25-28, pp. 46-47 and 68-70).

14.3 Term of service of the general secretary

H.E. Metropolitan Prof. Dr Gennadios of Sassima continued the closed session on staffing by inviting Rev. Dr Walter Altmann to introduce the subject of the term of service of the general secretary. Rev. Dr Altmann began by asking Rev. Dr Samuel Kobia to speak directly to the central committee.

Rev. Dr Samuel Kobia shared with the central committee his decision not to seek a second term of service at the end of his current term on 31 December 2008. He expressed his profound gratitude to all those who had sought to encourage him in recent days, and urged them now to support his decision. He also recommended that the central committee address the lack of clear policy in certain areas, which had made this matter more difficult.

After extended applause, Rev. Dr Walter Altmann gave voice to the feeling of the room by expressing profound gratitude to Rev. Dr Samuel Kobia for his years of faithful service to the World Council of Churches, and for the dignity and integrity he once more exhibited in this moment.

Rev. Dr Samuel Kobia then left the room, and H.E. Metropolitan Prof. Dr Gennadios of Sassima invited the central committee to share preliminary reactions. He then asked Rev. Dr Walter Altmann to describe the processes among the officers and executive committee

which had led to this moment, and to present the recommendations of the executive committee as to how to respond to the decision of the general secretary.

The central committee then broke for lunch, and reconvened in the afternoon to discuss the recommendations of the executive committee. The discussion included expressions of discomfort with the lack of information shared with the central committee, and concern about possible underlying issues which have not been named. There was a general feeling that it would be necessary to seek reconciliation and healing within the governing bodies, in order to restore confidence and trust.

After extensive discussion, the central committee approved by consensus:

- to receive with regret but accept the decision of Rev. Dr Samuel Kobia not to seek a second term as general secretary of the World Council of Churches, and to express to Rev. Dr Samuel Kobia its deep gratitude for all he has contributed to the life and work of the World Council of Churches.
- to request the presidents, in consultation with the officers, to initiate a thorough evaluation of all the issues related to the process concerning the possible extension of the term of the general secretary. Such an evaluation would seek to increase confidence, transparency and trust, to identify gaps in the council's internal processes and procedures, and to bring about truth, reconciliation and healing within the fellowship of the World Council of Churches. The report of this evaluation will be given to the executive committee in September 2008 and will be communicated to all central committee members.
- to instruct the executive committee to create a working group on governance, accountability and staff policy.
- to elect a search committee at this meeting.

Rev. Dr Larry Pickens, Mr Graham Gerald McGeoch and Ms Iyabo Oyekola wished to disassociate themselves from the entire proceeding.

Bishop Dr Hilarion Alfeev, Justice Sophia O.A. Adinyira and Mr Itayi Ndudzo wished to minute their objection to the inclusion of the officers in the process of evaluation.

As the item of business came to a conclusion, there were strong expressions of the need to consider the pastoral needs of the general secretary and of the whole staff, and of the importance of grounding ourselves in the prayerful awareness of God's guidance.

14.4 Contract extension for deputy general secretary

H.E. Metropolitan Prof. Dr Gennadios of Sassima continued the closed decision session on staffing by inviting Rev. Dr Samuel Kobia to present a recommendation for the extension of contract for Mr Georges Lemopoulos as deputy general secretary for a further five-year term.

It was clarified that, although Swiss law classifies any contract as "indefinite" after the second renewal, our own Rule XIII requires that we confirm the renewal of a deputy general secretary after every five years.

This being an election and therefore subject to voting procedures, the vice-moderator called for a vote. The election of Mr Georges Lemopoulos as deputy general secretary for a further five years starting on 1 January 2009 was carried, with two votes against and two abstentions.

14.5 Procedures for election of a search committee

On behalf of the executive committee, Rev. Dr Walter Altmann presented the proposed procedures for election of a search committee. He noted that these procedures were based on those used during the last election cycle (2001-2003) and had been approved by the executive committee for recommendation to the central committee.

The central committee discussed the proposed procedures at length. There was some consideration as to whether the moderator ought to be selected according to competency and willingness, rather than just automatically being the highest vote-getter. This suggestion was not acted upon.

There was discomfort with the proposed balances of women and youth. While recognizing that these did accurately mirror the balances on the executive committee, they do not reflect our council-wide target commitments in these areas. It was agreed that the search committee would include the originally-proposed numbers as a minimum, while striving to achieve the higher numbers if possible. Members were reminded that this outcome could only be realized if they themselves chose to allocate their votes accordingly.

The central committee then approved by consensus the following procedures for election of the search committee:

The search committee is composed of 18 central committee members, as follows:

- Ten members to be directly elected by the central committee
- Six members to be nominated by the executive committee, for the purpose of achieving balances
- The two vice-moderators

Only elected members of the central committee, including presidents, may serve on the search committee. Substitutes for this meeting are not eligible for election. Central committee members who are not present at this meeting are still eligible. It is customary that the central committee moderator not serve on the search committee, but take an advisory role over the process. A complete list of the eligible central committee members will be distributed along with the ballots.

Central committee members, including officers and presidents, and including substitutes duly seated at this meeting, are eligible to vote in the election of the search committee. This totals 150 individuals. Proxy votes are not permitted.

The following will be the process for election:

- Numbered paper ballots will be distributed during a closed session.
- Ballot papers will be placed in a sealed box on the moderator's desk.

- Scrutineers will tally the ballots and present the results to the executive committee in a closed session.
- Executive committee will make the six nominations for balances, and will name the moderator.
- The 18-member search committee will be confirmed by the central committee in an open session.
- The search committee will hold its first meeting at its earliest convenience.
- The search committee will make its first report to the central committee before the close of this meeting, recommending guidelines for process and a job description.

The officers will nominate scrutineers from among the central committee, who will distribute the ballot papers, maintain control over the sealed box of completed ballots, count the votes and report to the executive committee. Scrutineers are also eligible for election to the search committee.

Numbered ballots will be personally distributed to each of the 150 eligible individuals by the scrutineers. The scrutineers are responsible for insuring that each central committee member receives only one ballot paper, but they will not retain an association between the specific ballot number and the name of the central committee member receiving that paper.

The search committee balances will mirror the percentages on the executive committee, which means, of the 18, there should be the following numbers in each category:

Africa.....	3
Asia.....	2
Caribbean.....	1
Europe.....	3
Latin America	1
North America	3
Pacific	1
Eastern Orthodox Churches.....	3
Oriental Orthodox Churches.....	1
Women	6-9
Youth	3-4

In order to achieve those balances, the executive committee will normally identify the necessary categories to be filled, and appoint the top vote-getter in each category. In an exceptional situation, the executive committee may consider other means of achieving balances.

The moderator of the search committee will be the individual receiving the highest number of votes from among the ten directly-elected members.

Soon after its election, the search committee will meet to organize itself. Before the end of this central committee meeting, they must bring recommendations for the guidelines for the functioning of the search committee and the job description of the general secretary.

The officers then recommend to the central committee the following names to serve as scrutineers:

Dr Soritua Albert Ernst Nababan (chief scrutineer)
Ms Terauango Beneteri
Ms Hae-Sun Jung
Ms Iyabo Oyekola
Father Igor Vyzhanov

Ms Iyabo Oyekola declined to serve. The other four persons were approved by consensus to serve as scrutineers for the election of the search committee.

The central committee then proceeded to vote by paper ballot, as overseen by the scrutineers. The box was sealed, and the moderator invited Fr Leonid Kishkovsky to close the session with prayer.

14.6 Election of the search committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima announced that the central committee was meeting in a decision session, and invited Rev. Dr Walter Altmann to present the recommendation of the executive committee regarding the composition of the search committee.

Rev. Dr Walter Altmann remarked that the procedures do not make it easy to achieve the required balances, and that the executive committee had been able to find a way forward by creating space for two substitutes. He noted that the executive committee had taken the highest vote-getters in each category, except where those individuals expressed unwillingness to serve.

Members of the central committee appreciated the difficulty of satisfying all balances, and recognized that the executive committee had kept faith with the principle of direct election, although some central committee members were uncomfortable with the high degree of overlap between the search committee and the executive committee. After considerable discussion, the central committee approved by consensus the following composition of the search committee:

Dr Agnes Abuom (Moderator), Anglican Church of Kenya
Justice Sophia O.A. Adinyira, Church of the Province of West Africa
H.G. Bishop Nareg Alemezian, Armenian Apostolic Church (Holy See of Cilicia)
Bishop Samuel Robert Azariah, Church of Pakistan
Rev. Dr Moiserale Prince Dibeela, United Congregational Church of Southern Africa
Bishop Sally Dyck, United Methodist Church
H.E. Metropolitan Prof. Dr Gennadios of Sassima, Ecumenical Patriarchate
Ms Anne Glynn-Mackoul, Greek Orthodox Patriarchate of Antioch and All the East

Ms Margareta Grape, Church of Sweden
Rev. Gregor Henderson, Uniting Church in Australia
Rev. Dr Margaretha M. Hendriks-Ririmasse, Gereja Protestan Maluku (GPM)
Rev. Carmen Lansdowne, United Church of Canada
Rev. Sanele Faasua Lavatai, Methodist Church of Samoa
Mr Graham Gerald McGeoch, Church of Scotland
Mr Itayi Ndudzo, Methodist Church in Zimbabwe
Archbishop Dr Nifon of Targoviste, Romanian Orthodox Church
Rev. Dr Ofelia Ortega Suárez, Presbyterian-Reformed Church in Cuba
Bishop Dr Martin Schindehütte, Evangelische Kirche in Deutschland

Substitutes:

Ms Outi Vasko, Orthodox Church of Finland
Rev. Carlos Duarte, Iglesia Evangélica del Rio de la Plata

Rev. Carlos Duarte, speaking on behalf of the Latin American members of the central committee, expressed their willingness to accept their place as a substitute on the search committee, but wished to note for the minutes that they have perceived a certain degree of marginalization of their region since the Porto Alegre Assembly.

Mrs Margarita Nelyubova and Archpriest Mikhail Gundyayev wished to note for the minutes their objection to the lack of Slavonic Orthodox representation on the search committee.

Rev. William Ingram and Rev. Canon John Alfred Steele wished to note for the minutes their objection to a perceived lack of transparency on the part of the executive committee.

H.E. Metropolitan Prof. Dr Gennadios of Sassima then invited the members of the newly-elected search committee to stand before the central committee, and commissioned them in prayer for the work ahead.

15 REPORT OF THE SEARCH COMMITTEE

Rev. Dr Walter Altmann announced that the central committee was meeting in a decision session. Dr Agnes Abuom, moderator of the search committee, reported that the search committee had held its first meeting. Members of the search committee felt grateful and humbled by the task entrusted to them. Rather than rush the timetable, the committee made recommendations regarding the early stages of its process, in order to take into consideration the report of the evaluation by the presidents and broad input from central committee members. The central committee approved by consensus:

to empower the executive committee to give final approval to a job description for the position of general secretary at its meeting in Lübeck, Germany (23-26 September 2008) after the search committee has revised it based on two rounds of consultation with central committee members, as follows:

- immediately following this central committee (with feedback to be received by the search committee by the 9-10 July meeting);

- following the 9-10 July meeting (with any remaining feedback to be received by mid-September in order to finalize the presentation to the executive which meets 23-26 September 2008).

16 THEMATIC PLENARIES

16.1 100th Anniversary of the week of prayer for Christian unity

The central committee met in a hearing session. Rev. Prof. Renta Nishihara, of the Anglican Communion in Japan, moderated a plenary in commemoration of the 100th anniversary of the Week of Prayer for Christian Unity.

The Reverend Canon Dr John Gibaut, of the World Council of Churches staff, gave a short reflection on the Week of Prayer for Christian Unity:

“While prayer for the unity of the Church is as old as the pain and scandal of Christian *disunity*, there is something about the octave of prayer established by Father Paul Wattson and Mother Lurana White in 1908, which in time would capture the global ecumenical imagination.

“It has grown from humble roots in American Anglican monasticism to an international event which is today embraced by Christians of all walks of life around the world. During the past forty years, its preparation has been shared by the Roman Catholic Church and the World Council of Churches, through the Pontifical Council for the Promotion of Christian Unity and the Faith and Order Commission respectively.

“Next to Christmas and Holy Week, the Week of Prayer for Christian Unity is without doubt the most common liturgical celebration Christians around the world share together. It would be impossible to evaluate its contribution to the ecumenical movement. But, stories from celebrations past and present can become markers to chart its progress, and set trajectories for the future.

“One story which needs to be told again and again happened only a few weeks ago. This centenary year saw something which would have been unimaginable in 1908 when it all began, or in 1948 when the World Council of Churches began. This year in Rome, saw the general secretary of the World Council of Churches, vested as a minister of his church, participate in the liturgy of Prayer for Christian Unity in the basilica of St Paul’s-Outside-the-Wall, presided by Pope Benedict XVI. Dr Kobia joined the Pope in the procession with the other clergy to the altar; he addressed the pope in that celebration, and was in turn greeted by him, as they gathered to pray together that we may be one, so that the world may believe.

“There are so many other stories of this week in years past, no less wondrous in their more humble surroundings. Many of these are recorded in the most recent issue of *The Ecumenical Review* edited by the Rev. Kersten Storch, formerly on the staff of Faith and Order.

“Kersten reminded me of conversations she had with the leader of a poor Roman Catholic village church in Slovakia after the Week of Prayer for Christian Unity in 2007. That community was so moved by the plight of people in South Africa suffering from HIV/AIDS that they wrote to the WCC in Geneva to find out where to send the \$450.00 they had raised. With the help of the WCC, that money was sent to a South African Anglican parish. Here were poor people raising money for poor people, because of an overwhelming sense of Christian unity and global fellowship experienced in the Week of Prayer for Christian Unity.

“In the same issue of *The Ecumenical Review*, Fr Frans Bouwen in an article tells the story of how the divided Christian communities in Jerusalem came to a sense of mutual trust, respect, and a deeper sense of personal relationship through the ongoing annual celebrations of the Week of Prayer for Christian Unity. This celebration led these churches to celebrate an annual ecumenical prayer initiative for peace, for peace and unity are inseparable.

“It is often recommended that Christians in the southern hemisphere might well want to keep the week after Pentecost as the annual celebration of the Week of Prayer. As a Canadian, I have never quite understood this. Because 18 January comes in the middle of a Canadian winter, most of my stories of the Week of Prayer for Christian Unity are associated with terrible snow storms. Canadian Christians gather in the worst weather in coldest month of the year, to be warmed by each other’s company, and to pray for the springtime of unity. We do so in parishes, congregations, cathedrals universities, colleges, and seminaries from coast to coast. For some, it is the only time they pray with Christian sisters and brothers from other traditions. For many, it is their only tangible contact with Christians from around the world through the liturgical texts and themes which draw on the experience of a different regional Christian community from around the world each year. For most Canadians, the week of prayer is their only direct contact with the World Council of Churches.

“Preparations are already underway for the next hundred years of the Week of Prayer for Christian Unity, which our next speaker will address from her unique and significant context of Korea.

“The experiences and stories of these first one hundred years of the Week of Prayer for Christian Unity remind us that the ecumenical journey – past, present, and future – is more than a human enterprise. Our prayer identifies the risen Christ as the source and summit of our unity. Our prayer contextualizes ecumenical witness, social and ecological justice, and theological dialogue squarely within the providence of God. In these one hundred weeks of prayer for Christian unity, we have heard the gift and the call to be one with each other, as Christ is one with the Father, so that the world may believe.”

Ms Hae-Sun Jung, of the Korean Methodist Church and member of the 2009 Week of Prayer for Christian Unity planning committee, congratulated all of us who are celebrating the week of prayer. She gave an update on the preparations for the 2009 theme, which will focus on the Korean context. Materials for the eight days will explore the theme “Hope for

a Divided People” (Ezekiel 37:15-23), to draw the churches attention to the commitment to unity in the context of a divided country.

Following the presentations, central committee members shared in table-group discussion, after which several individuals offered moving testimonies to the importance of the Week of Prayer in their home context or in their own spiritual journeys. The committee was also challenged to remember that common prayer requires common confession of faith, and that our ecumenical achievement will lie not in the number of people who come together for one week in the year, but in the number of churches which are able to confess, pray and break bread together.

16.2 60th Anniversary of the World Council of Churches

The plenary on the 60th anniversary of the World Council of Churches was not able to be held, due to the press of other central committee business. It is very much hoped that the testimonies and reflections that were to have been given can still be of benefit to our ecumenical work, and trust the staff to carry them forward.

Rev. Dr Samuel Kobia shared with the central committee various messages of greetings and congratulations received on the occasion of the 60th anniversary, including those from Rev. Dr Konrad Raiser, Cardinal Walter Kasper, Patriarch Alexis II of Moscow and All Russia, and Metropolitan Kirill of Smolensk and Kaliningrad.

16.3 25th Anniversary of *Baptism, Eucharist and Ministry*

The plenary on the 25th anniversary of *Baptism, Eucharist and Ministry* was not able to be held, due to the press of other central committee business. It is very much hoped that the testimonies and reflections that were to have been given can still be of benefit to our ecumenical work, and trust the staff to carry them forward.

17 EVALUATION OF THE FUNCTIONING OF THE CENTRAL COMMITTEE

The central committee met in a decision session. It did not prove possible to schedule a session to evaluate the meeting of the central committee. However, there was a proposal from the floor for a method of self-evaluation, which the committee considered at great length.

Rev. Canon John Alfred Steele offered the following proposal:

“As part of the need for ongoing evaluation for the consensus process, the central committee instructs the staff to do an analysis of who speaks at central committee meetings by region, confessional category, gender, youth, indigenous people, and executive committee members to review the balance of speakers, and to report back to the executive and central committees.”

While there was widespread support for the intention of encouraging broad participation, there were many concerns about the possible unintended consequences of this proposal, including discouraging some people from speaking because of their “category” when they might have something important to say. While affirming the participation of all members, it was recognized that participation comes in many forms, and measuring only one type of

participation – speaking at microphones – would devalue those who find other ways to exercise their responsibility as a governing body member. It was further felt that measuring frequency of speaking might not be the best way to measure quality of participation. It was acknowledged that some individuals speak rather frequently, and should be encouraged to exercise restraint in favour of their more reticent brothers and sisters. However, the proposed approach carried a “shaming” tone which made some central committee members uncomfortable. It was felt that the moderators can do more, in a pastoral tone, to encourage broader participation. There were also suggestions that attention be paid to balance of participation by sub-region, by language and by lay people. In the context of embracing the consensus procedures more fully, the intention of the proposal was appreciated. However, in light of the concerns expressed about unintended consequences, the central committee agreed by consensus that we are not able to reach consensus on this matter.

It was noted that the staff already gather the raw data necessary to carry out the proposed evaluation, and Rev. Will Ingram wished to be recorded as objecting to the fact that central committee members are not being given access to that data.

18 CLOSING ACTIONS

18.1 Stewards

Rev. Dr Walter Altmann moderated a hearing session. Rev. Dr Samuel Kobia expressed appreciation on behalf of the central committee for the stewards who have served this meeting. As they stood in front of the committee, they received the heartfelt applause of the members. Dr Kobia then presented each one with the gift of a World Council of Churches 60th anniversary commemorative wrist watch.

In response, the stewards thanked the committee for this opportunity to learn and serve, and expressed special appreciation to those members who had taken the time to get to know the stewards. They had been running a know-the-stewards competition, and now awarded prizes to Pastor Jane Mutoro, Rev. Canon Nangula E. Kathindi, Rev. Heike Bosien, and Rev. Frank Schürer-Behrmann.

18.2 Future meetings

Rev. Dr Walter Altmann announced the dates for the next three meetings of the central committee (excluding travel days):

26 August-2 September 2009

16-23 February 2011

29 August-5 September 2012

18.3 Appreciation

Rev. Dr Walter Altmann expressed his feeling of gratitude for this meeting. Although not always easy, these days together have led us into a deeper awareness of God's presence

and guidance. He expressed his gratitude to God and to each central committee member, without exception, and prayed that we would be strengthened in unity in the days ahead.

He then, on behalf of the officers, expressed thanks and appreciation to:

- members of the central committee for their active participation and commitment to the deliberations and actions of the meeting;
- all those who had attended the meeting in various capacities for their participation;
- the vice-moderators for moderating some of the decision sessions and those who moderated during the hearing sessions;
- the moderators, vice-moderators and those who served on committees;
- the general secretary Rev. Dr Samuel Kobia for his leadership and commitment to the ecumenical movement and the council;
- the deputy general secretary, Mr Georges Lemopoulos and the assistant to the general secretary, Ms Catherine Christ-Taha, for their help in preparations for this meeting of the central committee;
- and, finally, to all the staff.

Rev. Dr Samuel Kobia expressed, on behalf of the central committee and the staff, his gratitude to the moderators and the vice-moderators for their leadership in this central committee, which has not been easy. The general secretary then expressed a word of thanks to all those who had contributed to the success of this meeting of the central committee, including:

- Eden Grace and Rev. Tony Coates (closed sessions), assisted by Ms Caroline Hennessy and Ms Tara Tautari, for writing and producing the minutes;
- Eden Grace for assisting with the consensus procedures;
- For the central committee members who volunteered to be recorders – Rev. Judy Angelberger, Rev. Gregor Henderson, Rev. Will Ingram, Ms Anne Glynn Mackoul, Rev. Frank Schürer-Behrmann and Rev. Canon John Alfred Steele
- Rev. Dr Ofelia Ortega, Rev. Jennifer Leath and Rev. Michael Wallance from WSCF with his team for their inspiring Bible studies;
- the conference secretary, Mr Gerard Scarff;
- the team of stewards under the staff leadership of Ms Natalie Maxson;
- the interpreters and translators, coordinated by Rev. Jane Stranz;
- Ms Ursula Zierl, for administration for the central committee meeting and for the officers;
- Ms Simone Ergas and Ms Laura Sandoval, who coordinated the documentation and computer pool;
- computer service, coordinated by Ms Catherine Inoubli;

- staff at the registration/information desk: Ms Nan Braunschweiger, Mr Doug Chial, Ms Beth Godfrey, Ms Marietta Ruhland, Ms Lut van Kersavond and Ms Marysa Zourelis;
- all the staff who assisted in the committee meetings;
- Ms Yasmina Lebouachera-Visinand in the cash office;
- for coffees and teas, Ms Beth Godfrey, Ms Veena Chervet and members of the staff and Eurest;
- Ms Catherine Rigolé and Ms Linda Ford in the WCC bookshop;
- Mr Peter Williams, responsible for photo distribution;
- for chaplaincy and medical assistance, Dr Manoj Kurian, Ms Mireille Gheryani and Ms Yvette Milosevic
- Mr Jean-Nicolas Bazin and Mr Marc-Henri Heiniger, plenary hall managers;
- the worship committee, coordinated by Rev. Sabine Udodesku, Ms Simei Monteiro and Ms Hannelore Schmid with additional help from Ms Luzia Wehrle, Rev. Carlos and Ms Tanya Ham, Ms Marlise Freidig, Rev. Deborah DeWinter, Ms Suzanne Tomaioli, Mr Christian von Arx, Mr José Mendez for the Sunday service at the cathedral;
- Bossey director and staff for the wonderful festive lunch;
- the communication staff for contact with the media; and
- all the other staff for their attention to the needs of the members of central committee.

18.4 Closing

Rev. Dr Walter Altmann and Rev. Dr Samuel Kobia both shared further comments of gratitude for each other and the central committee, and prayers for God's blessing in the coming months. The moderator then declared the 57th meeting of the central committee officially closed at 12:55 pm on 20 February 2008, and invited the members to join in closing prayers in the chapel.

19 APPENDIX I – LIST OF PARTICIPANTS

as of 13 February 2008

Officers

Rev. Dr Walter Altmann, Evangelical Church of the Lutheran Confession in Brazil
H.E. Metropolitan Prof. Dr Gennadios of Sassima, Ecumenical Patriarchate
Rev. Dr Margaretha M. Hendriks-Ririmasse, Gereja Protestan Maluku (GPM)
Rev. Dr Samuel Kobia, World Council of Churches

Presidents

H.B. Archbishop Anastasios of Tirana, Durrës and All Albania, Orthodox Autocephalous Church of Albania
Mr John Taroanui Doom, Maòhi Protestant Church
Pasteur Simon Kossi Dossou, Eglise protestante méthodiste du Bénin
Dr Soritua Albert Ernst Nababan, Huria Kristen Batak Protestan (HKBP)
Rev. Dr Ofelia Ortega Suárez, Presbyterian-Reformed Church in Cuba
H.H. Abune Paulos, Ethiopian Orthodox Tewahedo Church
Rev. Dr Bernice Powell Jackson, United Church of Christ
Dr Mary Tanner, Church of England

Members

Most Rev. Robert Aboagye-Mensah, Methodist Church Ghana
Bishop Ivan Manuel Abrahams, Methodist Church of Southern Africa
Dr Agnes Abuom, Anglican Church of Kenya
Justice Sophia O.A. Adinyira, Church of the Province of West Africa
H.G. Bishop Nareg Alemezian, Armenian Apostolic Church (Holy See of Cilicia)
Rev. James Lagos Alexander, Africa Inland Church Sudan
Bishop Dr Hilarion Alfeev, Russian Orthodox Church
Mrs Jeannette Akissi Aneyé, Eglise méthodiste unie de Côte d'Ivoire
Rev. Dr Judy Angleberger, Presbyterian Church (USA)
H.E. Archbishop Aristarchos of Constantini, Greek Orthodox Patriarchate of Jerusalem
Rev. Dr Festus A. Asana, Presbyterian Church in Cameroon
Mr Onesimus Asiimwe, Church of the Province of Uganda
Archbishop Vicken Aykazian, Armenian Apostolic Church (Holy See of Etchmiadzin)
Bishop Samuel Robert Azariah, Church of Pakistan
Dr Nora Bayrakdarian-Kabakian, Armenian Apostolic Church (Holy See of Cilicia)
Ms Terauango Beneteri, Kiribati Protestant Church
Ms Christina Biere, Evangelische Kirche in Deutschland
H.E. Metropolitan Bishoy, Coptic Orthodox Church
Rev. Heike Bosien, Evangelische Kirche in Deutschland
Rt Rev. Dr Thomas Frederick Butler, Church of England
Rev. Sofia Ann Camnerin, Mission Covenant Church of Sweden
Dr Anna May Chain, Myanmar Baptist Convention
Archpriest Vsevolod Chaplin, Russian Orthodox Church
Rev. Rothangliani R. Chhangte, American Baptist Churches in the USA

Mrs Paula Devejian, Armenian Apostolic Church (Holy See of Etchmiadzin)
 Rev. Dr Moiserale Prince Dibeela, United Congregational Church of Southern Africa
 Rev. Fr George Dimas, Greek Orthodox Patriarchate of Antioch and All the East
 H.G. Bishop Irinej Dobrejjevic, Serbian Orthodox Church
 Rev. Carlos Duarte, Iglesia Evangélica del Rio de la Plata
 Bishop Sally Dyck, United Methodist Church
 Rt Rev. Dr Govada Dyvasirvadam, Church of South India
 Rev. Dr Safwat Nagieb Ghobrial El-Baiady, Evangelical Presbyterian Church, Egypt,
 Synod of the Nile
 Rev. Dr Fernando Enns, Vereinigung der Deutschen Mennonitengemeinden
 Rev. Tofinga Vaevalu Falani, Congregational Christian Church of Tuvalu
 Dean Anders Gadegaard, Evangelical Lutheran Church in Denmark
 Bishop Peter Gáncs, Lutheran Church in Hungary
 Rev. Ying Gao, China Christian Council
 Rev. Dr Paul Gardner, Moravian Church in Jamaica
 Rev. Dr Kondothra M. George, Malankara Orthodox Syrian Church
 V. Rev. Archimandrite Job Getcha, Ecumenical Patriarchate
 Mrs Jenny Rio Rita Girsang, Gereja Kristen Protestan Simalungun (GKPS)
 Ms Anne Glynn-Mackoul, Greek Orthodox Patriarchate of Antioch and All the East
 Dr David Robin Goodbourn, Baptist Union of Great Britain
 Archpriest Mikhail Goundiaev, Russian Orthodox Church
 Ms Margareta Grape, Church of Sweden
 Ms Sarah Harte, Episcopal Church in the USA
 Bishop Dr Martin Hermann Hein, Evangelische Kirche in Deutschland
 Rev. Gregor Henderson, Uniting Church in Australia
 Rev. Dr Martin Hirzel, Schweizerischer Evangelischer Kirchenbund
 Rev. Heikki Huttunen, Orthodox Church of Finland
 Rev. William Ingram, Presbyterian Church in Canada
 H.G. Bishop Ioannis of Thermopylae, Church of Greece
 Ms Hae-Sun Jung, Korean Methodist Church
 Rev. Micheline Kamba Kasongo, ECC - Communauté presbytérienne de Kinshasa
 Ms Carmencita Karagdag, Philippine Independent Church
 Rev. Nangula E. Kathindi, Church of the Province of Southern Africa
 Ms Marloes Keller, Protestant Church in the Netherlands
 Rev. Dr Sint Kimhachandra, Church of Christ in Thailand
 Pasteur Léonard Tegwendé Kinda, Association des Églises Evangéliques Réformées du
 Burkina Faso
 V. Rev. Leonid Kishkovsky, Orthodox Church in America
 Ms Sanchita Kisku, United Evangelical Lutheran Church in India
 Rev. Carmen Lansdowne, United Church of Canada
 Mrs Emanuela Larentzakis, Ecumenical Patriarchate
 Rev. Sanele Faasua Lavatai, Methodist Church of Samoa
 Dr Nigussu Legesse, Ethiopian Orthodox Tewahedo Church
 Mrs Ming-Min (Nancy) Lin Cheng, Presbyterian Church in Taiwan

Ms Kathryn Lohre, Evangelical Lutheran Church in America
 Bishop Carlos Lopez-Lozano, Iglesia Episcopal Reformada de España
 H.E. Archbishop Makarios of Kenya and Irinoupolis, Greek Orthodox Patriarchate of
 Alexandria and All Africa
 Rev. António Pedro Malungo, Igreja Evangélica Reformada de Angola
 H.E. Metropolitan Damascinos Mansour of Brazil, Greek Orthodox Patriarchate of
 Antioch and All the East
 Bishop Dr Isaac Mar Philoxenos, Mar Thoma Syrian Church of Malabar
 Prof. Dr Georgios Martzelos, Church of Greece
 Mrs Prabhjot Primrose Masih, Church of North India
 Ms Lois McCullough Dauway, United Methodist Church
 Mr Graham Gerald McGeoch, Church of Scotland
 Bishop Dr Owdenburg Moses Mdegella, Evangelical Lutheran Church in Tanzania
 Ms Peggy Adeline Mekel, Christian Evangelical Church in Minahasa (GMIM)
 Mrs Marie-Christine Michau, Eglise évangélique luthérienne de France
 Ms Kristyna Mlynkova, Czechoslovak Hussite Church
 H.E. Metropolitan Mor Eustathius Matta Roham, Syrian Orthodox Patriarchate of Antioch
 and All the East
 Rev. Dr Elisée Musemakweli, Eglise presbytérienne au Rwanda
 Ms Jane Mutoro, Religious Society of Friends: Friends United Meeting
 Dr Magali Nascimento Cunha, Methodist Church in Brazil
 Ms Bridget Naulapwa, United Church of Zambia
 Mr Itayi Ndudzo, Methodist Church in Zimbabwe
 Mrs Margarita Nelyubova, Russian Orthodox Church
 Archbishop Dr Nifon of Targoviste, Romanian Orthodox Church
 Rev. Prof. Renta Nishihara, Anglican Communion in Japan
 The Most Rev. Bernard Ntahoturi, Eglise épiscopale du Burundi
 Ms Iyabo Oyekola, Church of the Lord (Aladura) Worldwide
 Mr Jorgo Papadhopuli, Orthodox Autocephalous Church of Albania
 Prof. Dr Seong-Won Park, Presbyterian Church of Korea
 Dr Evelyn Parker, Christian Methodist Episcopal Church
 Mr Charles Peña, Evangelical Lutheran Church in America
 Dr Minda Peranginangin, Karo Batak Protestant Church (GBKP)
 Archpriest Vladan Perisic, Serbian Orthodox Church
 Bishop Sofie Petersen, Evangelical Lutheran Church in Denmark and Greenland
 Rev. Hector Osvaldo Petrecca, Iglesia Cristiana Bíblica
 Bishop Simo Peura, Evangelical Lutheran Church of Finland
 Rev. Dr Larry Pickens, United Methodist Church
 Rev. Dr Tyrone Pitts, Progressive National Baptist Convention, Inc.
 Bishop Carlos Poma Apaza, Iglesia Evangélica Metodista en Bolivia
 Ms Alison Jane Preston, Anglican Church of Australia
 Rev. I. Made Priana, Protestant Christian Church in Bali (GKPB)
 Dr Audeh B. Quawas, Greek Orthodox Patriarchate of Jerusalem
 Mrs Suzette Vaolimanga Razanadrakoto, Eglise de Jésus-Christ à Madagascar

Mr Siôn Rhys Evans, Church in Wales
 Rev. Aaro Rytönen, Evangelical Lutheran Church of Finland
 Bishop Taranath S. Sagar, Methodist Church in India
 Rev. Lindsey Sanderson, United Reformed Church
 Bishop Dr Martin Schindehütte, Evangelische Kirche in Deutschland
 Rev. Gretchen Schoon-Tanis, Reformed Church in America
 Rev. Frank Schürer-Behrmann, Evangelische Kirche in Deutschland
 Ms Iveta Starcova, Orthodox Church of the Czech Lands and Slovakia
 Rev. Canon John Alfred Steele, Anglican Church of Canada
 Rev. Pawel Wlodzimierz Stefanowski, Polish Autocephalous Orthodox Church in Poland
 Ms Anna Teodoridis, Ecumenical Patriarchate
 Rev. John Thomas, United Church of Christ
 Mrs Helen Ubon Usung, Presbyterian Church of Nigeria
 Rev. Ingrid Vad Nilsen, Church of Norway
 Ms Geraldine Varea, Methodist Church in Fiji and Rotuma
 H.E. Metropolitan Dr Vasilios of Constantia - Ammochostos, Church of Cyprus
 Ms Outi Vasko, Orthodox Church of Finland
 Archbishop Joris Vercammen, Old-Catholic Church of the Netherlands
 Father Igor Vyzhanov, Russian Orthodox Church
 Rev. Dr Sharon Watkins, Christian Church (Disciples of Christ) in the United States of America
 Rev. Robina Winbush, Presbyterian Church (USA)
 Ms Motoe Yamada, United Methodist Church
 Rev. Dr Andreas Yewangoe, Christian Church of Sumba (GKS)
 H.G. Abune Zecharias, Ethiopian Orthodox Tewahedo Church

Members (Substitutes)

Bishop Barnaba El Soryany, Coptic Orthodox Church, Substitute for Bishop Youannes
 Venerable Dr John Olusola Igbari, Church of Nigeria (Anglican Communion), Substitute
 for Most Rev. Dr Josiah Atkins Idowu-Fearon
 Rev. Khamphone Kounthapanya, Laos Evangelical Church, Substitute for Mr Anthony Row
 Rev. Diakanwa Ndofunzu, Eglise de Jésus Christ sur la Terre par son Envoyé spécial
 Simon Kimbangu, Substitute for Rev. Simon Zeyi Ndingambote
 Rev. Dr Pedurupeirisge Jayasiri Thidas Peiris, Methodist Church, Sri Lanka, Substitute
 for Rev. Dr William Premkumar Ebenezer Joseph
 Rev. Garland Pierce, African Methodist Episcopal Church, Substitute for Bishop
 McKinley Young
 Mr Hanqiao Tu, China Christian Council, Substitute for Mrs Meilin Chen

Apologies

Ms Nerrisa Celestine-James, Church in the Province of the West Indies
 Mrs Meilin Chen, China Christian Council
 Mrs Hera Rere Clarke, Anglican Church in Aotearoa, New Zealand and Polynesia
 Rev. Iteffa Gobena Molte, Ethiopian Evangelical Church Mekane Yesus
 Ms Anita Henslina, Evangelical Lutheran Church of Latvia

Most Rev. Dr Josiah Atkins Idowu-Fearon, Church of Nigeria (Anglican Communion)
Rev. William Premkumar Ebenezer Joseph, Methodist Church Sri Lanka
Mrs Pati Kyafa, Reformed Church of Christ in Nigeria
Rev. Dr Heather Morris, Methodist Church in Ireland
Mr Anthony Row, Methodist Church in Malaysia
Rev. Glenna Spencer, Methodist Church in the Caribbean and the Americas
Rev. Dr Michael Tita, Romanian Orthodox Church
Rev. Hnoija Jean Wete, Eglise évangélique en Nouvelle-Calédonie et aux Iles Loyauté
H.G. Bishop Youannes, Coptic Orthodox Church
Bishop McKinley Young, African Methodist Episcopal Church
Rev. Simon Zeyi Ndingambote, Eglise de Jésus Christ sur la Terre par son Envoyé spécial
Simon Kimbangu

Moderators of commissions or advisory groups

Rev. Kjell Magne Bondevik, Commission of the Churches on International Affairs
Rev. Jennifer S. Leath, Joint Consultative Group between the WCC and Pentecostals
Bishop Geevarghese Mor Coorilos George Mathew, Commission on World Mission and Evangelism
Archbishop Michael Kehinde Stephen, Continuation Committee on Ecumenism in the 21st Century

Advisors - International ecumenical organizations

Ms Nyaradzai Gumbonzvanda, World Young Women's Christian Association
Rev. Charles Jansz, United Bible Societies
Rev. Dr Kathryn L. Johnson, Lutheran World Federation
Rev. Randolph Naylor, World Association for Christian Communication – WACC
Deaconess Terttu Kyllikki Pohjolainen, World Federation of Diaconal Associations
Rev. Alain Charles Rey, Community of Churches in Mission (CEVAA)
Dr Bartholomew Shaha, World Alliance of YMCAs
Mr Robert W. F. van Drimmelen, Association of World Council of Churches-related Development Organizations in Europe - APRODEV
Mr Philip Woods, Council for World Mission

Advisors - Christian world communions

Rev. Canon Gregory Kenneth Cameron, Anglican Consultative Council
Dr George H. Freeman, World Methodist Council
Dr John Graz, General Conference of Seventh-day Adventists
Mr John E. Langlois, World Evangelical Alliance
Rev. Dr Ishmael Noko, Lutheran World Federation
Rev. Dr Setri Nyomi, World Alliance of Reformed Churches
Janet Scott, Friends World Committee for Consultation
Rev. Dr Robert K. Welsh, Disciples Ecumenical Consultative Council (Christian Churches)

Advisors - Regional ecumenical organizations

Rev. Dr Lesley George Anderson, Caribbean Conference of Churches
Rt Rev. Bishop H. Mvume Dandala, All Africa Conference of Churches

Mrs Aikaterini Karkala-Zorba, Conference of European Churches
Mr Melaku Kifle, All Africa Conference of Churches
Mr Guirguis Saleh, Middle East Council of Churches
Mr Fe'iloakita Kaho Tevi, Pacific Council of Churches
The Venerable Colin Williams, Conference of European Churches

Advisors - National councils of churches

Rev. Luiz Alberto Barbosa, National Council of Churches in Brazil
Mr Mads Christoffersen, National Council of Churches in Denmark
Ms Zuzana Dvorakova, Ecumenical Council of Churches in the Czech Republic
Rev. Sven-Bernhard Fast, Christian Council of Sweden
Rev. Bob Fyffe, Churches Together in Britain and Ireland
Rev. Gary Harriot, Jamaica Council of Churches
Rev. John Henderson, National Council of Churches in Australia
Rev. Ralph Ting-Sun Lee, Hong Kong Christian Council
Mr Edwin Makue, South African Council of Churches
Rev. Suzanne Matala, Council of Churches in Zambia
Rev. Canaan Phiri, Malawi Council of Churches
Rev. Barbara Rudolph, Council of Christian Churches in Germany
Ms Gisela Sahm, Council of Christian Churches in Germany
Rev. Ørnulf Steen, Christian Council of Norway

Advisors - Specialized ministries

Rev. Christoph Anders, Association of Protestant Churches and Missions in Germany
Mr Gaim Kebreab, Norwegian Church Aid
Rev. Tim Kuschnerus, Evangelischer Entwicklungsdienst
Rev. John L. McCullough, Church World Service

Delegated observers

Dr Fr Gosbert Byamungu, Pontifical Council for Promoting Christian Unity
Most Rev. Brian Farrell, Pontifical Council for Promoting Christian Unity

Observers

Dr Gail Allan, United Church of Canada
Ms Meenuka Amarathunga, International Young Catholic Students
Mr Austin Gary Angleberger, Presbyterian Church (USA)
Rev. Dr Risto Jaakko Juhani Cantell, Evangelical Lutheran Church of Finland
Ms Mónica Coll González, Iglesia Presbiteriana-Reformada en Cuba
Mr Mulugeta Bekele Gezahegna, Ethiopian Orthodox Tewahedo Church
Rev. Wesley Granberg-Michaelson, Reformed Church in America
Dr James Henslin, Evangelical Lutheran Church of Latvia
V. Rev. Archimandrite Benedict Ioannou, Ecumenical Patriarchate
Rev. Ioan Livius Jebelean, Polish Catholic Church in Poland
Dr Muhungi Kanyoro, Ecumenical Church Loan Fund
Rev. Canon Ted Karpf, World Health Organization
Mrs Noi Kounthapanya, Laos Evangelical Church
Rev. Christofer Lundgren, Church of Sweden

Dr Jens Nieper, Evangelische Kirche in Deutschland
Rev. Assir Pereira, Independent Presbyterian Church in Brazil
Mr Raymond Ranker, Evangelical Lutheran Church in America
Dr Marcelo Schneider, Evangelical Church of the Lutheran Confession in Brazil
Mr Chola Simwanza, Salvation Army
Dr Jørgen Skov Sørensen, Evangelical Lutheran Church in Denmark
Rev. David Thompson, United Reformed Church
Rev. Dr Olav Fykse Tveit, Church of Norway
Rev. Lydia Veliko, United Church of Christ
Rev. Abba Gerima, Ethiopian Orthodox Tewahedo Church

20 APPENDIX II – COMPOSITION OF CENTRAL COMMITTEE COMMITTEES

Finance committee

Dean Anders Gadegaard, Moderator
Bishop Ivan Manuel Abrahams, Rapporteur
Rev. Carmen Rae Lansdowne, Rapporteur

Rev. Dr Festus A. Asana
Rev. Sofia Ann Camerin
Rt Rev. Dr Govada Dyvasirvadam
Rev. Tofinga Vaevalu Falani
Mrs Jenny Rio Rita Girsang
Bishop Ioannis of Thermopylae

Rev. Dr Sint Kimhachandra
Dr Nigussu Legesse
Mrs Margarita Nelyubova
Ms Iyabo Oyekola
Mr Carlos Peña
Rev. Dr Larry Pickens
Ms Alison Jane Preston
Bishop Taranath S. Sagar
Bishop Dr Martin Schindehütte

Nominations committee

Bishop Samuel R. Azariah, Moderator
Dr Evelyn Parker, Rapporteur
Rev. Aaro Paavo Rytönen, Rapporteur

Most Rev. Robert Aboagye-Mensah
Mrs Sophia Ophilia Adinyira
Mrs Paula Devejian
Rev. Fr George Dimas
Rev. Dr Safwat El Baiady
Bishop Barnaba El Soryany
Bishop Peter Gancs
Rev. Gao Ying
Rev. Dr Paul Gardner
Rev. Iteffa Gobena Molte
Father Mikhail Goundiaev

Bischof Dr Martin Hermann Hein
Ms Hae-Sun Jung
Rev. Canon Nangula E. Kathindi
Mrs Patti Kyafa
Mrs Emanuela Larentzakis
Ms Prabhjot Primrose Masih
Mr Graham Gerald McGeoch
Ms Peggy Adeline Mekel
Madame Marie-Christine Michau
Ms Kristyna Mlynkova
Archpriest Vladan Perisic
Dr Audeh Quawas
Rev. Gretchen Schoon-Tanis
Rev. Dr Michael Tita
Miss Geraldine Varea

Public issues committee

Dr Agnes Abuom, Moderator
Rt Rev. Thomas Frederick Butler,
Rapporteur
Archpriest Vsevolod Chaplin, Rapporteur

Rev. James Lagos Alexander
Rev. Judy Angleberger
Archbishop Aristarchos of Constantini

Archbishop Vicken Aykazian
Dr Nora Bayrakdarian-Kabakian
Rev. Heike Bosien
Mrs Hera Rere Clarke
Rev. Moiseraele Prince Dibeela
Bishop Irinej Dobrijevic
Bishop Sally Dyck
Rev. Gregor Henderson

Ms Anita Henslina
Most Rev. Dr Josiah A. Idowu-Fearon
Rev. William Ingram
Rev. William P. Ebenezer Joseph
Ms Carmencita Karagdag
Mrs Ming-Min Lin Cheng
Ms Kathryn Lohre
H.E. Metr. Damascinos Mansour of Brazil
Rev. Dr Heather Morris

Policy reference committee

Bishop Nareg Alemezian, Moderator
Ms Anne Glynn-Mackoul, Rapporteur
Rev. Glenna Spencer, Rapporteur

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21 APPENDIX III – FUNCTIONS OF THE GOVERNING BODIES

21.1 Introduction

According to its constitution, the World Council of Churches has the authority to offer counsel and provide opportunity for united action in matters of common interest. It may take action on behalf of constituent churches only in such matters as one or more of them may commit to it and only on behalf of such churches. The World Council of Churches shall not legislate for the churches; nor shall it act for them in any manner except as indicated above or as may be specified by the constituent churches.

Additionally the constitution states that the World Council of Churches shall discharge its functions through an assembly, a central committee, an executive committee, and other subordinate bodies as may be established. (From Sections IV and V of the Constitution)

Within the terms of the constitution which grants the due authority and defines the organizational framework, the following are the functions of the governing bodies at different levels. In summary:

The officers monitor the life and work of the WCC. For this purpose the officers receive regular updates, with requests for advice where necessary on issues that require guidance or action.

The executive committee prepares for decisions of the central committee. For this purpose the executive committee receives regular progress reports which give an account of the work and other matters, or point to issues that call for the executive committee's action.

The central committee decides upon policies, programmes and adopts budgets. For this purpose the central committee receives reports from the commissions and reports and recommendations from the committees. In this context, the central committee may also receive reports from staff on certain results and developments in programme work, and/or reports on the implementation of specific prior decisions.

21.2 The officers

The officers are elected by the central committee. They are the moderator, two vice-moderators and the general secretary (ex-officio). The tasks of the officers are not specified in the Rules – the following are tasks which emerge out of customary practice.

- Take decisions as authorized by the executive committee
- Officially represent the WCC as requested
- Function as the business committee for the central and executive committees
- Monitor the life and work of the WCC and accompany the general secretary in his/her role as chief executive officer giving support and advice
- Receive interim reports on programmes and finance and offer advice to the staff
- Make public statements in accordance with stated policies of the WCC

- Prepare the agenda of the executive committee
- Appoint staff as authorised by the executive committee

21.2.1 The moderator

The moderator is elected by the central committee. He/she:

- Moderates the central and executive committees and the officers meetings
- Ensures collegiality among the officers
- Stays in close contact with the general secretary who keeps him/her informed and updated about developments in the life of the WCC. The moderator shall in turn inform the two vice-moderators
- Together with the general secretary plays a reconciling role as required
- Makes public statements on his/her own authority

21.3 The executive committee

The executive committee is elected by the central committee, based on Rule VIII. The executive committee:

- Prepares decisions for the central committee and makes decisions as authorized by the central committee
- Receives interim reports on the life of the council
- Monitors and oversees the ongoing programmes and activities
- Approves the agenda of the central committee
- Supervises the operation of the budget
- Makes public statements in accordance with stated policies of the WCC
- Appoints staff and reports to the central committee
- Reports to the central committee
- In a calendar year in which the central committee does not meet, acts as the delegate of the central committee in appointing auditors, ratifying annual financial reports
- When the central committee does not meet in the third quarter of a year, acts as the delegate of central committee in adopting the budget for the following year

21.4 The central committee

The central committee is elected by the assembly, based on Article V.2 of the Constitution and Rule VI. The central committee:

- Ensures that the mandate of the assembly is actually carried out
- Takes decisions on policies and structural issues

- Decides to initiate or terminate programmes and activities
- Adopts the budget
- Makes public statements
- Elects members of consultative bodies and executive staff
- Elects the general secretary, the deputy general secretary, and the associate general secretaries
- Reports to the assembly
- Appoints auditors; ratifies the annual financial report

21.5 Committees of the central committee

21.5.1 The programme committee

Based on Rule X, the programme committee:

- Ensures that policy decisions of the central committee are adhered to in deciding programmes
- Prepares for decisions of the central committee on programmes within approved budgets; proposes evaluation of all programmes
- Meets with the finance committee to ensure programme recommendations are being considered in the context of the available budget, and to ensure coherence in recommendations arising from the committees
- Proposes to the nominations committee the formation of commissions/their mandate, size, composition etc.

21.5.2 The finance committee

Based on Rule XI, the finance committee:

- Prepares for the central committee's consideration recommendations on policy matters concerning finance, services and administration, including in particular income development strategies, policies concerning membership contributions, general reserves and investments
- Proposes to the central committee the budget for the following calendar year, and the framework budget for the subsequent year
- Works with the programme committee to ensure that programme recommendations are considered within the context of the available budget
- Appoints members of the audit committee
- Presents to the central committee the annual financial report, issues raised by the auditors, or by the audit committee, and, if significant, the results of stewardship reviews conducted by staff

- Proposes to central committee the audit firm to be appointed for the calendar year

21.5.3 The nominations committee

Based on Rule VII, the nominations committee:

- Proposes to the central committee lists of names for commissions etc – respecting all the balances as per approved policies
- Proposes to the central committee names for the appointment of staff

21.5.4 The policy reference committee

There is no explicit mention of this committee in the Rules. Rule VI.4.a.6 stipulates that “reference committee or committees” are appointed as needed. In practice, the policy reference committee:

- Prepares for the central committee policy decisions on membership matters
- Prepares for the central committee decisions on institutional strategies on relationships with ecumenical partners
- Proposes connections between programmes and relationships

21.5.5 The public issues committee

There is no explicit mention of this committee in the Rules. Rule VI.4.a.6 stipulates that “reference committee or committees” are appointed as needed. In practice, the public issues committee:

- Provides the central committee with a analysis of the general political situation in the world
- Prepares for the central committee policy decisions on international affairs
- Proposes connections between programmes and international affairs when applicable
- Prepares for public statements by the central committee

21.5.6 The permanent committee on consensus and collaboration

Based on Rule IX.6 and 7, the permanent committee on consensus and collaboration:

- Reports to the central committee and to the executive committee
- Continues the authority, mandate, concerns and dynamic of the Special Commission
- Gives advice and makes recommendations to the WCC governing bodies during and between assemblies in order to contribute to the formation of consensus on matters proposed for the agenda of the WCC
- Facilitates improved participation of the Orthodox in the entire life and work of the council

- Offers advice and provides opportunity for action in matters of common interest
- Gives attention to matters of ecclesiology

22 APPENDIX IV – PRINCIPLES OF CONSENSUS DECISION-MAKING

The World Council of Churches' practice of consensus is defined in Rule XX, and all members of governing bodies are encouraged to familiarize themselves with this Rule.

In summary, consensus is:

- a prayerful process: seeking to discern God's will;
- seeking agreement about the best way forward on an issue;
- a process of genuine dialogue;
- being respectful, mutually supportive, empowering.

We are expected to be:

- open to the Holy Spirit's guidance, participating in good faith
- familiar with papers and issues
- prepared to contribute wisdom and experience
- listening for insights from others
- eager to find creative modifications which build on others' insights
- ready to discern when consensus has been achieved
- prepared to explain WCC decisions back home.

Consensus occurs when:

- all agree (unanimity); or
- most agree, and the others know their view has been heard and are willing to accept the outcome as being the common mind of the meeting.

A consensus decision may be:

- to accept a proposal;
- to accept a variation of it which heeds speakers' insights (phrased by the Decision Recorders);
- to reject the proposal;
- to defer discussion to a later session;
- to refer issue for further work;
- that no decision can be reached;
- that various opinions are validly held.

Ways forward if the meeting is divided:

- pray

- discuss with two or three nearby
- is the right question being asked?
- is there a deeper level to affirm?
- adjourn to a later session
- refer to a representative group.

Consensus may still be reached, if the meeting agrees:

- to refer the matter to member churches for more consideration;
- to affirm there are various opinions member churches may hold;
- that the matter be considered no further;
- that it needs to be resolved urgently, by vote if necessary.

Using the Indicator Cards:

- an orange card held discreetly at chest height indicates to the moderator that you feel warm or positive toward what has just been said.
- a blue card held discreetly at chest height indicates to the moderator that you feel cool or negative toward what has just been said, or that you feel unsettled and not ready to move to a decision.
- the two cards held crossed at chest height indicate to the moderator that you feel it is time to move on.
- only those who have the right to participate in decision making hold cards.

If you want to speak ...

- state your name, church, country, language, and your participation role;
- address the meeting through the person presiding: "Moderator";
- speak for no more than three minutes;
- if there is time, you may speak more than once
- normally, queue at the microphone to speak. However, if there are cultural or physical difficulties, use a "request to speak" card.

Procedural Proposal:

- member only
- may not interrupt speaker
- seeks clarification of pending matter
- suggests procedural variation
- ecclesiological self understanding?
- moderator responds immediately.

Point of Order:

- any contributor in a Hearing session, only a member in a Decision session
- may interrupt speaker
- stands to call out: “Point of Order!”
- four scenarios – breach of Rules, offensive language, gross misrepresentation of another person, or to move to a closed session
- no debate
- moderator rules immediately.

Safeguards for member churches:

- Consensus: not only unanimity – the outcome need not be first preference for all
- Dissenting opinion can be recorded in the minutes, the report, or both
- More than one viewpoint may be OK
- If ecclesiological self-understanding is threatened, no decision will be taken
- Member church may reject a decision and have it recorded.

Consensus principles are not just for plenaries

- Committees work by consensus as well;
- Committee members are expected to honour the work and decisions of their Committee.

23 APPENDIX V – INCOME DEVELOPMENT STRATEGY

23.1 Introduction

The primary purpose of the fellowship of churches in the World Council of Churches is to call one another to visible unity in one faith and in one eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe (Constitution of the World Council of Churches, Chap. III).

The WCC Income Development Strategy 2008-2010 will serve the World Council of Churches by ensuring the implementation of the council's mission. It results from discussions, deliberations and brainstorming enriched by the wisdom of governing bodies, committees, consultants and staff and expressed in a wealth of resources including recommendations, reports and reference documents spanning more than 15 years (*Annex 1*).

These resources make common, recurring recommendations for enhancing the income development work of the WCC. These recommendations may be summarized as follows:

- greater investment in fundraising;
- energetic, comprehensive approach to non-traditional fundraising;
- diversification of income sources;
- pursuit of additional income from other fundraising (mainly foundations and bequests, with mention of individual giving);
- more appealing programmes with clearly defined priorities;
- proper accountability and adequate monitoring, control and reporting;
- marked governance and leadership involvement in fundraising (i.e., Central Committee members and General Secretariat);
- greater reciprocal communication with the member church constituency;
- affirmation of the membership campaign;
- greater transparency and responsiveness to specialized ministries' needs;
- strengthened relationships with specialized ministries;
- an attitude shift toward openness, training and involvement of all staff in fundraising and financial management.

The objective for WCC income development in the period 2008-2010 is to ensure that sufficient funds are raised to implement the mission of the WCC. Therefore it will be

necessary to maintain contributions income in 2008-2010 at the 2007 level of CHF 31² million.

Crucial to achieving this objective will be raising income through new fundraising and the diversification of funding sources, both in the acquisition of new partners and expansion of the regional spread of donors. Throughout the history of the WCC, income from traditional donors – mainly specialized ministries³ and member churches – has been dependable. Changing church demographics, increased competition for funds, heightened donor expectations and many other factors make it riskier than ever to rely solely on traditional funding. In order to remain viable, it is becoming more and more urgent for the WCC to invest in new fundraising. Foundations and individual giving have been targeted as the most suitable types of fundraising programmes for the council to implement at this time.

This strategy is based on a realistic expectation of the resources available to the council. It relies on the post-9th Assembly emphasis on working together in an integrated and interactive manner in order to accomplish the council's collective mission. It takes into account the understanding that all staff colleagues have the potential – and many already have the ability and experience – to participate in the income strategy, as well as the responsibility to do so. The efforts of all WCC colleagues must be harnessed into a house-wide effort, owned by the leadership and animated/coordinated by IMD, in order to achieve the stated objective.

Clearly, increased communication efforts will enable greater WCC visibility and therefore better potential for fundraising – the two are intrinsically related. Joint efforts between IMD and communication will therefore be essential. IMD will also work closely with project staff and with other teams in the Finance Services and Administration sector in various efforts to accomplish the income strategy. The success of the strategy will directly relate to the staff time and energy invested in it.

The following approaches are intended to fulfil the objective:

1. intensify the membership campaign;
2. strengthen relationships with specialized ministries;

² This figure does not include funding for multilateral solidarity and ACT Development. Neither does it include funding for the centennial of the 1910 Edinburgh world mission conference (2010), the International Ecumenical Peace Convocation (2011) and the WCC 10th Assembly (2013). Additional fundraising will be required for these major events, and careful planning will be needed to ensure that such fundraising is carried out in a coordinated way, with responsibilities clearly assigned well in advance. It is presumed that staff of these events will be responsible for their own fundraising, to be carried out in consultation with IMD.

³ Church-related ministries and ecumenical agencies who participate in the WCC round table.

3. strengthen the fundraising capacity of staff;
4. develop foundation income;
5. develop individual giving.

The following targets will gauge the success of each approach by the second year:

1. 80% of churches will make membership contributions;
2. support from specialized ministries will be maintained and relationships enhanced;
3. the fundraising capacity of all staff will be revealed and optimized;
4. CHF 200,000 will be raised from foundations;
5. CHF 200,000 will be raised from individuals.

It is important to note that the monetary targets listed above have been created for motivational purposes only. This strategy foresees unprecedented work, yet the actual available resources are limited. It is therefore impossible at this point to make a realistic estimate of monetary success.

The major accomplishment of the first year of the strategy will be the creation and staffing of a realistically designed and well-balanced fundraising programme. In subsequent years, the programme will be developed and enhanced, resulting in a multiplication of successes.

In pursuing this income strategy, the council will realize the stated objective along with additional achievements including:

- increased staff understanding of and competence in fundraising;
- more energetic and consistent participation of staff in fundraising efforts;
- the setting of a positive and supportive foundation for a new council-wide culture of fundraising;
- dimensions added to the council's income strategy, including outreach to individuals and new foundation partners.

All of these will contribute to the setting of a solid foundation for a well-balanced income strategy resulting in diversification of income sources. Strategies for implementing each approach, along with suggested actions and expected results, are outlined below.

23.2 Intensify the membership campaign

The membership campaign has two principal objectives:

- ensure that all WCC member churches pay at least CHF 1,000 membership contribution annually;
- increase the annual membership income to CHF 7 million.

The objective of all churches paying a membership contribution is of great psychological importance: it demonstrates the members' commitment to be part of the WCC and engenders confidence amongst other partners to contribute. At the outset of the campaign about 50% of churches paid a membership contribution. In 2005 (a pre-assembly year)

this peaked at 75%, but then settled at approximately 70% in 2006 and 2007. Further increase is possible but will require substantial effort.

A system to increase membership contributions, with the goal of raising income to CHF 10 million, was put in place in 2004. The system was designed to be fair, transparent and objectively determined, based on:

- size of church membership;
- the relative wealth⁴ of the country or countries where the church is based.

The original target of CHF 10 million was set by the 8th Assembly (Harare 1998) but has proven to be unattainable in the short term. During the period 1999-2006, membership income varied between CHF 6.3 and CHF 6.7 million. Thus a revised target of CHF 7 million was set by the 9th Assembly (Porto Alegre 2006) for the period 2007-2009, while retaining the original target of CHF 10 million as a longer-term goal. Several churches contribute considerably more than their calculated quota, but some are finding it increasingly difficult to continue at that level. A cumulative decrease of CHF 0.8 million is therefore foreseen by the next assembly. Consequently, in addition to seeking increases on the present contribution levels, heightened efforts will be required to compensate for the expected reductions.

Strategy

Continue efforts towards realizing the objectives of the membership campaign. Give particular attention to:

- working with churches which pay considerably less than the amount calculated by the formula;
- strengthening relationships with the member churches, especially those which do not contribute, including “inactive” members (those which have not paid for three consecutive years or longer);
- accompany churches in finding creative ways to raise funds for WCC membership contributions.

Actions

1. Keep all churches informed about the membership calculation system and respond to questions.

⁴ The relative wealth of the countries where member churches are located is based on Gross Domestic Product (GDP) per capita Purchasing Power Parity (PPP) statistics taken from the Human Development Index report of the United Nations Development Programme. This allows a comparison of economic statistics across countries which takes account of price differences between countries and reflects people’s living standards.

2. Work with the Task Team of Finance Committee members appointed to accompany the membership campaign to ensure governing bodies' involvement and commitment to the membership campaign.
3. Update WCC staff on the membership campaign and stimulate them to use their visits to communicate with the member churches in the countries to which they travel.
4. Publicize the experiences of DOV "Living letters" participants to give a personal face to the WCC in the churches they visit.
5. Use the functional staff groups on fundraising and on visits for general guidance and support as well as to ensure that all member churches are visited before the next assembly.
6. Increase the visibility of the membership campaign through communication such as updates and features via the WCC website.
7. Review the data used for the contribution calculation system (number of church members, national GDP-PPPs, scale of payments) to ensure optimal and realistic expectations.

Expected results

- Improved relationships with and understanding of member churches and their specific circumstances.
- Better communication with and greater commitment from member churches.
- The number of member churches paying a membership contribution increased to 80%.
- Significant progress made towards the CHF 7 million goal.

23.3 Strengthen relationships with specialized ministries

Approximately 90 percent of WCC programme contributions are provided by twenty specialized ministries and church-related organizations (*Appendix 2*). Clearly the importance of the specialized ministries cannot be overstated. The proper care and maintenance of these relationships therefore remains intrinsic to the financial health of the WCC. Meeting the needs and expectations of the specialized ministries must remain a primary focus of the WCC income development strategy. Transparent and proactive communication, adequate and timely planning and reporting satisfying the requirements of approved agreements, and responsiveness to their institutional needs must be ensured in order to continue to cultivate and support these traditional funding relationships. Avoiding frequent WCC restructurings will also help to facilitate and maintain solid relationships.

Strategies in this area include strengthening the relationships with the specialized ministries, through the WCC round table, regular programmatic visits, and streamlining the funding process.

23.3.1 WCC round table

Actions

Efforts will continue to strengthen the WCC round table (RT) as a platform for ecumenical dialogue around major concerns and developments in the participating organizations, ecumenical cooperation, and opportunities for deeper partnership. This is furthered through various mechanisms:

- Round Table Core Group;
- Ecumenical Partners' Survey;
- "Who's Who?" survey;
- Ecumenical Formation Seminar.

Ensuring the smooth running of these mechanisms remains key to maintaining relationships with the specialized ministries.

The Round Table is coordinated by the Core Group, composed of specialized ministry representatives and an equal number of WCC staff. Responsibilities of this group include preparing the annual RT meeting; ensuring follow-up of RT agreements regarding policy commitments, implementation of decisions, etc.; ensuring that funding information is available between and during the RT meetings; and periodically reviewing and evaluating the RT.

The annual Ecumenical Partners' Survey collects, categorizes and analyzes statistics of the RT participants, enabling the discernment of trends and patterns and providing a broad picture of the specialized ministries' collective work. The "Who's Who?" survey is an ongoing web-based instrument listing staff of RT partners working in various fields.

The annual Ecumenical Formation Seminar is particularly important for new specialized ministry staff. This is a four-day exposure course on the WCC and the ecumenical movement that also provides a forum to meet staff of other ecumenical organizations.

Focus on sustaining these instruments by:

- ensuring overall coordination of and optimal participation in the RT;
- supporting and facilitating the role of the RT Core Group;
- animating, managing and promoting the Ecumenical Partners' Survey and "Who's Who?";
- coordinating the Ecumenical Formation Seminar.

Expected results

The RT continues to strengthen the mission of the WCC both financially and programmatically by acting as the primary platform for ecumenical dialogue with specialized ministries and ecumenical agencies.

23.3.2 Visits

Actions

Regular programmatic visits to the specialized ministries and visits from their governing bodies and staff are important to strengthen mutual commitment, knowledge and understanding. People give to people, and good fundraising relies heavily on personal relationships. Visits provide a prime opportunity for personal interaction and enable thereby the cultivation and deepening of staff-to-staff relationships. A programme has been developed for at least the top twenty contributors to be visited during the period 2008-2010. All such visits will be prepared in close cooperation with the concerned specialized ministry and with appropriate WCC staff. In addition, the governing bodies and senior staff of the top twenty contributors will be encouraged to visit the WCC in the coming three years.

Expected results

- Greater knowledge and understanding of each other's situations, strengths, problems, challenges and ways of working.
- Increased participation of the specialized ministries in the work of the WCC.

23.3.3 Streamlining the funding process

Actions

Making the funding process more transparent, efficient and coherent is an important feature of the "Working Together" process: a pre-Round Table meeting with specialized ministry staff involved in the practical coordination of WCC funding. Agreed timelines and formats for planning and reporting (narrative and financial) have been developed and continue to be fine-tuned, together with a common Framework Agreement for Ecumenical Partnership. Issues requiring further attention include enhancing programmatic working relationships between counterparts in the WCC and the specialized ministries, and their continued accompaniment of the WCC's planning, monitoring, evaluation and reporting (PMER) processes.

Expected results

- Better understanding of each other's working processes, resulting in greater cooperation and more realistic mutual expectations.
- Improved PMER performance, building donor confidence and contributing to sustained funding.

23.4 Strengthen the fundraising capacity of staff

Strategy

WCC leadership has stated that fundraising is every staff member's responsibility. WCC staff have fundraising expertise and experience as well as important links with specialized ministries. A cornerstone of the income strategy is to ensure that all colleagues are capable of participating in fundraising, that avenues for their input are systematized and

coordinated, that they are accompanied in their efforts and that their involvement is consistently encouraged. Systems will be set in place to incorporate the contributions of project staff in every level of fundraising, including approaches to foundations, specialized ministries and individuals.

Specifically, many project staff have relationships with potential new funders and/or access to networks that could help identify such funders. These contacts should be explored systematically. Additionally, project staff should be trained in recognizing and seeking out prospective donors, communicating project needs in appealing ways and reporting results in terms of measurable outcomes. A comprehensive strategy is thus needed for staff training and accompaniment in the fundraising process.

Actions

1. Set up systems to enable and encourage project staff to do fundraising.
2. Train and coach staff in fundraising, monitor results and animate ongoing systems.
3. Collaborate with the communication team on fundraising communication pieces, including event promotional materials and the *Annual Review*.
4. Animate fundraising advisory boards of representatives of governing bodies, staff and volunteers.
5. Capture and filter prospect information garnered from governing bodies, advisory boards and staff, and conduct follow-up actions.
6. Identify networking possibilities and develop and organize new prospect meetings in coordination with WCC events.
7. Educate project staff on funding processes by circulating and explaining the “Funding Handbook”, including clarification of respective roles.

Expected results

- Better equipped staff, fundraising for their own activities and for the WCC as a whole.
- Increased funding resulting from staff initiatives, due to increased prospecting and improved foundation approaches.

23.5 Develop foundation income

Strategy

Many WCC programmes have the potential to attract foundation support. One of the goals of the income development strategy will be to tap prospective foundation donors in order to further diversify income sources. In close collaboration with project staff, a system for foundation prospecting, soliciting, reporting and acknowledgment will be planned, executed and monitored.

Actions

1. Conduct research into prospective foundation donors, including review of funding announcements and identification of potential new donors.
2. Conduct prospect research in engagement with WCC leadership and members of governing and advisory bodies.
3. Conduct prospect research in engagement with project staff and accompany them in strategizing and completing foundation solicitations, cultivation, acknowledgement and reporting, ensuring that proposals are timely, well-researched, well-written and well-documented, that the WCC has the capacity to fulfil the reporting requirements, and that submissions are followed up appropriately.
4. Design and implement a cultivation plan, including ongoing communication and interaction with foundation donors.
5. Actively review and research potential RFPs (“requests for proposals”) relevant to the WCC’s mission and project needs.
6. Research public policy trends and relevant streams of funding.

Expected results

- Diversification of income through the development of new partners.
- CHF 200,000 raised after the first full year of operation. This will increase in subsequent years to CHF 500,000. (Foundation fundraising is a long-term process beginning with prospect research and followed by cultivation. Most large foundations contribute only to very specific projects on strict timetables and do not respond to unsolicited proposals. This illustrates the importance of creating advisory groups of governing bodies and staff to enable networking to identify solid foundation prospects and thus begin the process.)

23.6 Develop individual giving

Strategy

Individual giving is universally the most prominent, prevalent and successful type of fundraising. In addition to raising revenue, individual giving enables tangible ways for the life and programmes of the WCC to be enriched by the participation of individuals. Whether they act in an advisory, service or donor capacity, the WCC will benefit from including in its income strategy the dimension of individuals. The participation of programme directors and project staff will be especially helpful in this area.

Actions – Individuals

1. Create an advisory group of ecumenical veterans to support WCC leadership, with a special focus on networking and prospecting for fundraising.
2. Create an advisory group of governing body representatives to support WCC leadership, with a special focus on networking and prospecting for fundraising and

setting fundraising policy, in coordination with member churches and specialized ministries.

3. Identify ways to establish “Friends of the WCC” groups and expand existing “Friends of the WCC/Bossey”.
4. Systematize and publicize a planned giving programme for estate planning opportunities by individuals.
5. Expand the WCC database of prospective donors using the visitors’ programme and WCC-related events; capture personal information of visitors and meeting participants, including programme interests and giving history.
6. Expand the WCC database of prospective donors by inputting personal information of all members (past and present) of governing bodies, commissions and committees, including status, historical participation, programme interests and giving history.
7. Conduct regular e-mail solicitations to segmented prospect database.
8. Provide informational material publicizing the WCC website, and encourage registration with e-news and project e-mail newsletters; ensure regular targeted e-mail news updates to donors and prospects.
9. Upgrade the WCC’s on-line giving facility.
10. Ensure rapid response with acknowledgements of support.
11. Creatively manage the Raiser’s Edge income database, optimizing capabilities for maximum individual outreach, cultivation and acknowledgement.

Actions – Local congregations

1. Research donor congregations to enable coordinated solicitation, in consultation with relevant bodies (member churches, specialized ministries, NCCs, etc.).
2. Match congregations with WCC projects and create fundraising initiatives around them, in order to develop relationships between congregations and to increase both income and individual participation.
3. Strategize avenues of increased congregational support, outreach and solicitation.
4. Explore with national/regional church bodies possibilities for organizing special collections.

Expected results

- Substantial and growing increase in the participation of individuals and congregations in the life and mission of the WCC.
- Foundation laid for a balanced and multifaceted individual donor giving programme.
- Database of supporters expanded from mainly US donors to include all regions.
- Donors expanded from current level of 400 to 1,000.

- CHF 200,000 raised from individuals by the second year of operation.

23.7 Annex 1 – Reference documents

1992	Report to the central committee, 1992 – as called for by the 7 th Assembly, Canberra
1992	“Planning for Equilibrium: Final Report to the WCC from Cambridge Associates”
1996	Finance Strategy Group prepared
1998	Report of the Membership Income Campaign, 8 th Assembly, Harare
2000	Mandate and Task Lists for Cluster: FSA Team – IMD
2001	“WCC plans a comprehensive income development strategy to meet the financial challenges of the years ahead”
2003	“Income Generation 2003 and Beyond” – WCC central committee/finance committee
2003	“Income Generation Strategy” – WCC executive committee
2004	“Towards a WCC Income Generation Strategy, 2006-2008” (updated in 2006)
2006	Finance Committee Strategy Group

23.8 Annex 2 – WCC income 2002-2008

23.8.1 WCC income in 2006 and preceding years

Total contributions income in 2006 came to CHF 37.1 million, compared to the budget figure of CHF 34.8 million. Thus for the third year in a row, more income was raised than was budgeted. This does not mean that the WCC is content with its income development per se, because the trend is still declining.

Table 1: WCC contributions income 2002-2008 (CHF 000s)

Income	2002 <i>actual</i>	2003 <i>actual</i>	2004 <i>actual</i>	2005 <i>actual</i>	2006 <i>actual</i>	2007 <i>projected</i>	2008 <i>budget</i>
Contributions income							
Membership income	6,537	6,401	6,510	6,426	6,593	6,397	6,400
Other unrestricted contributions	592	627	815	314	366	215	198
Programme contributions	28,985	27,376	27,309	26,704	24,908	24,394	24,066
Sub-total	36,113	34,404	34,634	33,445	31,867	31,006	30,664
Multilateral sharing	5,840	5,141	4,040	4,082	2,745	2,122	1,465
Ecumenical Research Centre	-	266	457	526	-	-	-
ACT Development	-	-	-	200	523	788	689
Assembly	-	435	627	3,004	1,953	113	102
Total contributions income	41,954	40,246	39,757	41,256	37,088	34,030	32,920

23.8.2 Composition of WCC income

WCC income consists of “contributions income” and “other income”.

Contributions income:

- membership contributions from churches;
- contributions for programmes, projects and activities;
- income for the assembly

Other income:

- net financial income (including investment income);
- rental income and sales;
- miscellaneous income.

In 2006, contributions income accounted for 83% of total WCC income (Table 2).

Table 2: WCC income 2006

Type of income	CHF millions	% total
Contributions income		
Membership and other unrestricted contributions	7.0	16%
Programme contributions	28.2	63%
Assembly	2.0	4%
Other income		
Financial income/(expense)	0.4	1%
Rental income and sales	6.0	13%
Miscellaneous income	1.1	2%
Total	44.6	100%

23.8.3 Programme contributions

A great number and variety of donors provide contributions for programmes, projects and activities. However, by far the greatest proportion comes from a small number of specialized ministries and church-related organizations. In 2006, five – EED, Church of Sweden, ICCO, FinnChurchAid and Evangelisches Missionwerk in Deutschland – were responsible for 57% of programme contributions, and twenty of them were responsible for 91% .

Table 3: Top WCC contributors 2006

Contributor	CHF 000s
EED - Evangelischer Entwicklungsdienst	6,010
Church of Sweden	3,226
ICCO	2,595
FinnChurchAid	2,266
Evangelisches Missionswerk in Deutschland	2,154
Sub-total	16,253
Diakonisches Werk der EKD (BftW, KHK, ESP)	2,047
Kerkinactie/Global Ministries, Protestant Ch. in the Netherlands	1,367
United Church of Canada + Canadian Int'l Development Agency	1,083
Norwegian Church Aid	915
Mission Covenant Church of Sweden	746
Christian Aid	681
Presbyterian Church (USA)	524
HEKS-EPER	356
Christian Council of Sweden	355
DanChurchAid	337
EKD - Evangelical Church in Germany	306
Christian Church (Disciples of Christ) in the USA	254
Brot für Alle	238
Evangelical Lutheran Church in America	217
Stichting Rotterdam	209
Total	25,888

Total programme/UDI contributions (<i>excluding Assembly</i>)	28,542
Top five as % of programme contributions	57%
Top twenty as % of programme contributions	91%

24 APPENDIX VI – DRAFT COMMUNICATION STRATEGY (2009-2013)

24.1 Introduction

The goal of the WCC Communication Department is to promote the work of the World Council of Churches (WCC) with the aim of enhancing and building the ecumenical movement and witness of the church in the world. Through the promotion of the core values and activities of the WCC the department works to strengthen the overall profile of the organization for the purpose of educating, informing and gaining the support of a broad international audience, including the WCC membership and its committees, boards and commissions and the church and public at large.

24.1.1 The strategy

The WCC is an ecumenical fellowship of churches and as a membership institution it strives to facilitate and strengthen the movement toward church unity, common witness and service to the world. It represents 347 churches in 120 countries and represents more than 550 million Christians. It also works closely with the Roman Catholic Church and other Christian communions.

Much of the work of the WCC requires some level of communication work, whether it a basic introductory brochure, a consultation, conference, assembly, advocacy initiative, or speaking in the public and church media. This communication must be clear, concise and effective if it is going to contribute to the overall profile and image of the WCC.

This communication strategy lays a foundation for developing a long-term approach which will strengthen the role of communication within the overall vision and purpose of the WCC. To accomplish this there must be an increase in the capacity and resources of the communication department at a time when the framework budgets for the next several years project tighter budgets and diminishing resources. This strategy was developed in response to a Sept. 2006 Central Committee call for the strengthening of the role of communication within the WCC.

The fundamentals of this strategy are focused in the following areas:

1. Strengthen the overall profile and image of WCC.
2. Find agreement on a focused message to reinforce the WCC profile and image.
3. Link communication work more closely with fundraising.
4. Build internal and external communication skills among staff.
5. Provide WCC programme areas with strategic communication planning.
6. Develop advocacy communication to strengthen the witness of WCC.
7. Improve communication impact and reach with WCC member churches.
8. Restructure the communication department to meet needs of this strategy.

24.1.2 WCC audience

All communication efforts require an audience in order to be effective. The WCC is committed to reach key audiences around the world through its print and electronic media, networks of commissions, boards and round tables and the church and secular media.

For the sake of this strategy audiences have been described rather broadly. There remains a need for research and gathering more detailed descriptions of the various WCC audiences, however, this would take significant resources and time to develop.

The most comprehensive definition of the WCC audience or constituency centres on the more than 550 million people represented by the WCC member churches. An even broader audience could be claimed if one includes reaching out to those from other religions and communities around the world who relate to WCC or have similar interests.

Realistically, however, the WCC audience must be more narrowly defined with the understanding that the broadest of the audiences will only be reached proportionally and otherwise there will be some segmentation. With this in mind here is a short list of the primary WCC audiences.

- Broad constituency
- WCC stakeholders
- Church and public media

The “**broad constituency**” audience is the grassroots audience who has varying degrees of awareness about WCC, positive and negative. They stand outside of the staff, board, committee and commission circles. For them WCC is one of many church agencies vying for their attention. This audience must be viewed proportionally and while it represents the potential of an extraordinarily large number of people, the reality is it includes fewer of the WCC membership than 550 million persons.

The “**stakeholders**” can best be described as a half dozen groups related primarily to the WCC as staff, board members, programme networks, church leadership, activists, decision-makers and interested church leadership. This is the inner circle of the WCC and is a highly educated group with a tendency toward the academic and steeped in the language and issues of the WCC and ecumenism. Numerically this is a small group of people and they tend to move around in the same circles.

The “**church and public media**” audience is meant to supplement the communication efforts targeted to the broad constituency and stakeholders. They are an “instrumental” audience and are crucial partners at specific times, although not the only partner in the presentation of the WCC to the broad constituency. They also play the unique role of reinforcing and legitimizing WCC for the stakeholders. This is a very small and narrowly focused audience, but influential.

24.2 Strategy part one – Strengthen the overall profile and image of the WCC

The WCC position in the arena of faith-based organizations has changed in recent years and there is a strong need for differentiating itself from similar organizations and articulating a clear organizational promise and message.

Anecdotal evidence shows that while the name recognition of the WCC remains high, few know what WCC does. This concern has as much to do with the image of the WCC as it does with its positioning within the ecumenical movement.

Because of this, the effectiveness of the WCC voice on the world stage as a competent representative of its membership and constituency is being severely challenged. To lift the WCC from a position of one organization in the midst of many requires a commitment to differentiate itself from others and to reinforce its relevancy.

While part of accomplishing this goal lies with communication, an equally significant part lies with programming and the overall organizational vision offered from leadership.

This strategy calls on the WCC to re-discover its promise message to its membership and constituency and once found, proclaim it.

Work has been done during the past few years developing a three-fold vision as a framework for interpreting the vision and mission of WCC work. The context of this vision is:

1. Living out Christian unity more fully.
2. Being neighbours to all.
3. Taking greater care of creation.

While “living out Christian unity” needs little explanation, the second and third require more interpretation which falls in later stages of communicating the promise and message of an organization. The third in particular reflects more specific programmatic intentions.

To regain its position within the ecumenical movement, the promise and message of the WCC must be more outward, reflecting the heart of a mission in simple yet poignant terms. This strategy recommends the core promise and message of the WCC be expressed through the use of the terms **unity, witness and service**.

While these are starting points they are also common threads which run through the organization, including its constitution, and the membership at all levels. The terms express what both the WCC and its membership have in common. The profile and image of the WCC will be strengthened when the audience and the organization are in agreement about who the organization is.

The implementation of this part of the strategy takes place in Strategy Part Two.

24.3 Strategy part two – Find agreement on a focused message to reinforce the WCC profile and image.

Short of engaging in an expensive and time consuming organizational visioning exercise this communication strategy proposes sharpening the focus of the WCC promise and message through the use of the terms **unity, witness and service**.

Internally, WCC leadership and staff must engage in dialogue to reach agreement that **unity, witness and service** represent the historical legacy of the WCC vision and are in fact a way to move forward. In one sense this strategy is proposing WCC go back to its core values and then make them relevant in the new ecumenical dispensation.

For example, the WCC is still about church unity, but how is that unity defined and carried out today. The witness of the church is equally relevant now as it was 60 years ago, but the powers and principalities have changed. How does the expression of witness change? The understanding of common service is different today than a decade ago and reflects the changing role of organizations such as the WCC.

This strategy is recommending that through the 2013 assembly the core promise and message of the WCC be focused on **unity, witness and service**.

Implementation of part one and two:

1. Internal agreement of core values of **unity, witness and service** needs to be discussed at the leadership level within six months or sooner of the approval of this strategy.
2. With the assistance of communication professional, the leadership and staff need to engage in a discussion which leads to agreement of focused message around **unity, witness and service**.
3. The communication department will set a strategy for 2009-13 which includes the promotion of this focused message through promotional materials such as a brochure series, etc. A new brochure and promotional material would be released late 2009, early 2010.
4. Staff would integrate this focused message into their communication work.

24.4 Strategy part three – Link communication work more closely with fundraising

The goal of a focused core message is not only to state the promise and vision of the WCC but also to enhance and strengthen the WCC image and “brand” in the mind of staff, board members, member churches and the public.

Once this goal is implemented it influences nearly all aspects of a functioning organization. In many non-profit organizations, public relations and advertising words such as “brand” are rarely spoken of. The reality is every organization has an identity. That identity is what people outside the primary circle of the organization believe the organization is. Ultimately, the identity of an organization is not what the staff say it is, but what the constituency or audience say.

This strategy recommends that through the use of focused message communication initiatives begin to work more closely with fundraising and donor methods. A caution is that not all communication work is fundraising and vice versa.

However, for the financial health of the organization both communication and fundraising must work cooperatively if not at times hand-in-hand to reach mutual organizational goals.

In one sense communication, fundraising and programme all have the same goal, furthering the image of the WCC and enhancing the resources to get the job done.

Implementation:

1. Communication and fundraising work together to establish core message of WCC.
2. Communication and fundraising establish annual strategic goals for synergy in areas of promotion, web donations, etc.
3. Communication provides high quality communication tools for fundraising.
4. Both departments join in cooperative training with staff.

24.5 Strategy part four – Build internal and external communication skills among staff

No matter how clearly focused and prepared the core message of the WCC is, if staff have not bought into the message and learned how to integrate it into their work and expression of their work, the message will not move forward.

If staff does not believe in the WCC promise and message, how can they be expected to speak about it with honesty, integrity, excitement and passion.

At the same time, if staff do not have the awareness, skills and resources to effectively communicate internally amongst themselves and externally to their audience, even the most well intended message could fail.

This strategy recommends communication training for staff around the issues of organizational profile and image, a focused message, identifying and understanding external audiences and internally, and keeping in touch with one another. In other words, staff must be aware of the role communication plays in their work inside and outside.

This strategy recommends staff be involved in various levels of communication training and that along with the communication department programmes work to develop strong internal communication links.

Implementation:

1. Programme communication training - Each of the six programmes will select one to two staff who are primary contacts with the communication department. These staff would be responsible for communication planning and implementation within their programme and would receive communication training. The goal is to provide skills for thinking strategically about communication and how it harmonizes programme expectations and the core message of the WCC.

2. Focused communication training as needed. This training is focused on individuals within programmes, beyond the one or two persons designated as primary communication contacts, who are carrying out specific tasks related to project communication work. It could include specific training in advocacy communication, book publishing trends, writing seminars, web development, publicity and promotion, photography, etc. The intention is not to supplant the services provided by the communication department, but to enhance the understanding of communication around specific tasks. This training moves beyond communication theory and strategy to practical issues.
3. Work with programmes and other departments within the WCC to strengthen internal communication. This task cannot be done solely by the communication department but must be an organization-wide task.

24.6 Strategy part five – Provide WCC programme areas with strategic communication planning

Each WCC programme has specific communication goals. These goals must be integrated into annual programme planning and well as budgeting. The communication department has been asked to assist programme in articulating these goals. The effectiveness of this effort is directly related to the implementation and success of part four on staff training.

The WCC communication department works with WCC programme in two ways:

- The department assists programmes annually in developing their communication goals. This work will be organized primarily through the director of communication office with support from communication staff.
- The department offers professional services to meet programme communication needs such as web development to text editing, photography and video, publication, language services, etc.

Within the WCC there are six programme areas encompassing dozens of projects and hundreds of programme activities. Realistically not all aspects of a programme, project or activities can or need to be promoted or reported on.

There are three considerations to take into account when developing programme communication strategies.

- Is the strategy developed within the overall focused message and WCC profile?
- Do the staff within the programme have an understanding of the value of communication and the skills to discern between what will be effective communication and will not be?
- Is the programme staff willing to make the tough choices within their programme as to which project receives communication attention and which does not?

Communication will bring the tools and recommendations for how programme makes decisions to utilize scarce communication funding. For each programme this will require difficult decisions. Programmes will need to prioritize their efforts and focus on what are

the most compelling and relevant activities to share based on the needs of their audience and the needs of the programme.

For example programme staff may feel passionately that their consultation deserves media coverage, when the reality is the effort involved covering the event may be out of proportion to realistic communication outcomes.

As communication training among programme staff increases, many of these decision will and can be made within the programme itself.

It will be incumbent upon communication staff to familiarize themselves with the various programmes they are working for. This does not mean developing a detailed understanding of the programme but instead being aware of programme activities in a broad sense, knowledge of all but mastering of none.

Implementation:

1. The initiative for this process would be the annual programme planning and budgeting process. The overall coordination of this effort will be done by the director of the communication office in conjunction with communication and programme staff.
2. During the programme planning stage programme staff meet with the director of communication and assistant administrator and a core communication staff group (i.e. web, publishing and media managers) to establish programme communication objectives.
3. The communication staff develops cost projections and offer comment on the feasibility of the plans – from a communication, marketing and distribution perspective.
4. Once the programme communication plans and budget are accepted and approved, programme staff begin to work directly with the communication staff related to a specific project. (i.e., a web project would involve web staff, etc.)
5. Throughout the year the director of communication and staff would monitor the communication goals set by programme and involvement of communication staff.

24.7 Strategy part six – Developing advocacy communication

There is a call within WCC, its committees and commissions for strengthening the advocacy component of programme work, particularly around the WCC United Nations Liaison Office (UNLO).

Often advocacy efforts result in statements, studies, booklets and reports. Time and time again these releases come with little attention paid to strategic advocacy communication thinking. Church agencies, as well as NGOs, are learning that it is no longer enough to release a statement about a particular issue. There must be something for members to act upon and become involved.

The combining of advocacy and communication allows programme to take complex and important issues to broad audiences for awareness and action. Audiences are not looking

for statements; they are asking agencies “what can I do.” As the WCC moves toward stronger advocacy initiatives and speaking to the sources of power, they must also offer concrete ways for audiences to “do something.” Communication will work with those programmes involved in advocacy to strengthen their efforts by providing advice and resources to strengthen advocacy communication work.

Implementation:

1. Communication and the public witness programme will develop a long term strategy for strengthening the profile of the UNLO. This could mean an exercise in branding for the office.
2. Communication and the public witness programme will strengthen the use of online resources for churches and individuals, placing an emphasis on the UNLO.
3. Communication will explore ways to link educational materials and advocacy campaigns on the web for stronger impact in public witness.

24.8 Strategy part seven – Improve communication impact and reach with WCC member churches

When measuring the usage of WCC communication products from books to news stories to the World Wide Web, the results clearly show we are successfully reaching a northern hemisphere audience, although there still remains much need of improvement.

What does not show in our measuring, is solid long-term indication we are not adequately member churches in the global south, eastern Europe, China and others outside of the northern hemisphere.

The goal of this strategy is to continue broadening our reach among the full WCC membership. This means different audiences will need different emphasis, such as printed material to some members of our audience before reaching them with web materials.

This approach will be part of the process when working with programmes on their communication planning as well as the overall communication department work.

In the end the goal is to build and strengthen the impact of WCC communication at all levels, but at times more emphasis will need to be placed in one area or another.

Implementation:

1. The communication director’s office will increase contacts with global south communicators seeking partnerships and counsel on speaking to local audiences.
2. Issues of language and translation need to be addressed when considering broader audiences.
3. The communication director’s office will seek out partnerships with major WCC donors for the production of various media pieces directed to these audiences.
4. The WCC press office will increase story usage in the global south and with member churches, along with development of stories useful to these audiences, through usage of local media outlets, such as newspapers, radio stations, etc.

5. The WCC publications team will seek new relationships with publishers in the global south and direct marketing and distribution to these audiences. The team will look for new opportunities to work with authors from these audiences.
6. Web office initiatives include the strengthening of the WCC membership on the WCC Web Site. This process began in 2007 already.
7. Communication staff will work with programmes to strengthen their focus on these audiences when conducting annual plans for communication work.

24.9 Strategy part eight – Restructure the communication department to meet needs of this strategy

The current configuration of the communication department has served the WCC well, however, this strategy calls for some realignment of the department into sections (“programmes and projects” if one uses WCC programme planning language). The groupings reflect programme emphasis of electronic media, press and public relations, visual media and print media.

Implementation:

The WCC communication department sections can be identified as (in alphabetical order):

- Director’s office, C101
- Language Services, C102
- Press Office, C103
- Publications Office, C104
- Visitors Programme, C105
- Visual Arts and Design, C106
- Web Office, C107

Each communication department section will annually review their work within the context of its purpose, goals, audience, contribution to the WCC profile, departmental and programme synergies, establishment of 3-5 goals, the measuring of effectiveness and the needs around staffing and budgeting.

24.10 Conclusions

Once this strategy is approved the hard work begins, particularly around the reality of increased communication capacity and resources. The need for increased funding and staffing is not being suggested without the awareness for the needed gathering additional funding, the possibility of cutting some programme and the limitations of WCC funding. A prudent course for fulfilling the capacity and resources needs is to develop new streams of funding.

The implementation of this strategy also means the necessary commitment from the WCC to developing culture of communication. As a 5-year plan this strategy has limited goals and outcomes. However, it is meant to lay the groundwork for a deeper and more

challenging organizational communication process which should on a continuing basis focus the WCC message, position within the ecumenical movement and meeting the needs of its membership.

This strategy can be implemented in phases with more details being offered on the earlier phase. Phase One begins initiatives that will not impact the communication budget for 2008 and will rely on funding from other parts of the organization, particularly around staff training. From 2009 on, new funding and staffing resources must be found for the full implementation of the strategy and the long term strengthening of a communication culture within the WCC.

Phase One (2008)

- Approval of strategy and discussions on financial implications begin.
- Begin discussions with potential donors for added funds directed to communication work.
- Training sessions during WCC week of meetings to build enthusiasm among staff for focused message. (Part One, Two, Four)
- Complete web-based initiatives already underway to increase visibility of member churches on WCC Web Site. (Part Seven)
- Develop and implement process for programme communication planning. (Part Five)
- Develop strategy for higher visibility for UNLO and advocacy. (Part Six)
- Restructure communication department without increase of staff. (Part Eight)
- Press Office and Web Office strengthen relationships with member church communication offices. (Part Seven)
- Bring continuity to the IMD strategy and communication strategy and begin increasing cooperation and planning between the two offices. (Part Three)

Phase Two (2009)

- Ongoing training of specific programme staff in various aspects of communication. (Part Four)
- Communication budget and staff increases, hiring designer and second press officer. (Part Eight)

Phase Three (2010-2013)

- Continue implementing goals of strategy.
- Complete hiring of communication staff and strengthening budget.



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